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First Pure then Peaceable—without Partiality and without Hypocrisy.

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REV. J. H. WARREN, EDITOR.

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BIBLE AND POLITICS—REVIEW.
No. 7.

One authority cited by the author to show we do not recognize any religion is the 11th Art. of the first treaty with Tripoli, one of the Barbary States. These States had for a long period been hostile to Christian powers, and either received tribute or pirated upon their commerce and reduced their captives to slavery. The infant Republic would neither pay tribute or submit to piracy. Turkey and these States were founded by Mahomet, and Christians were deemed their natural foes. It was desirable, as a matter of diplomacy, to do away with the impression that the United States had any religious enduities. It is true as stated in the 11th Art. of the treaty, and a more full quotation will give the meaning more exactly, that the "Government of the United States is not in any sense, founded on the Christian Religion." Now this is a true statement. It is not claimed that the government of the United States is founded on any religion, but let us quote the succeeding paragraph: "As it has in itself no character of enmity against the laws, religion or tranquility of Musselmen—and as the said States never have entered into any war or act of hostility against any Mahometan nation, it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries." The meaning and intent of this article is apparent. It was not to ignore all religion, but to convince the Musselmen that we had no governmental religion, and were not necessarily in hostility with Mahometans. But the assertion of the Book, page 70, that our treaties with Turkey and the Barbary States, contain the phrase that the government etc., is not, in any sense, founded, on the Christian religion, is a mistatement. There is no treaty with Turkey or any of the Barbary Powers, which contains the statement, except the 11th Art. of the first treaty with Tripoli. The second treaty with Tripoli of 4th June, 1805, omits this clause, and Art. 14th states, "As the Government of the United States of America has, in itself, no character of enmity against the laws, religion, or tranquility of Musselmen," etc. No pretext arising from religious opinions shall interrupt the harmony existing between the two nations. The Consuls and agents of both Governments shall have liberty to exercise his religion in his own house." This was a concession to us. Under our system they had this right; the first treaty did not secure it to us. We have but one treaty with Tripoli diplomatically called the Ottoman Porte, and that bears date the 7th May, 1830, and there is not a word in it about religion of any kind. The treaty with Tunis of 1797–1799, has nothing in relation to this matter except in the Preamble. It begins, "God is infinite. Under the auspices of the greatest" etc., "whose reign may God prosper until the end of ages," etc., then gives the titles of the Bey of Tunis and other dignitaries; "and the most distinguished and honored President of the United States of America, the most distinguished among those *who profess the religion of the Messiah*, of whom may the end be happy. We have concluded between us" etc. It may as well be argued that the religion of the Messiah is adopted by this treaty. The truth is, the author is unfortunate in his two legal authorities, the letter of Thomas Jefferson to Major Cartwright and his Tripolitan treaty. He is so because all the authorities are against him. In the language of Judge Duncan, "It is barren soil upon which no flower ever blossomed."

This treaty remains, except as some articles were changed by a treaty of 1824. Our treaties with the Emperor of Morocco have nothing on the subject. The expression, then, quoted and relied upon is only found in that first treaty with Tripoli, and is there for obvious reasons. It probably seemed too strong and is changed in the subsequent one with Tripoli and the treaties with Algiers. It is, however, correct if I have been able to prove what I have endeavored to maintain, that the government of the United States, the Federal Government, has nothing to do with this matter. I have merely run through the treaties because the statement in the Book would leave the impression that it was thought necessary on all occasions of treaties with these powers to make use of this phrase, and as some evidence of the want of correctness in the author. The expression cannot aid the argument. It is one of those cases where a proposition is assumed, and then attempted to be overthrown. No one contends that the Government of the United States is in any sense founded on the Christian religion or any other religion. The Book refers to treaties of 1805 with Tunis and Morocco, page 70. We had a treaty with Tunis in 1805, but the first treaty with Morocco was in 1817, before the Federal Constitution, and was to last for fifty years. Another was made, substantially the same, in 1836. The Reverend author says, on same page. "I repeat, I cannot find any recognition whatever, of the inspiration of the Bible in the Constitution of the United States." He would be an uncommon man if he could. No one that I ever heard of, pretended to find it there. The 12th article of the Tractate has this caption,—"Sunday, Oaths, and Chaplains." The first paragraph is, "Nor is there in our fundamental law a syllable that recognises the Christian Sunday as a religious day and requires it to be kept as such because of its Divine appointment." With all due deference, there is much in our laws that recognizes the Christian Sunday as a religious day, or a day on which our ordinary business should be suspended. If by fundamental laws is merely meant the Constitution of the United States, as reference to Congress and Superior Court of the United States follow, the proposition may be entirely true and have nothing to do with the question. But the statement in this view is so broad that it will mislead. We found several syllables stated in former numbers as to Christianity being a part of the common law. There is no form of Christianity which I am aware of that is without its a Sabbath. But did our Reverend author ever investigate why the Courts do not sit on Sunday? If he had he would have ascertained that by *the common law* Sunday is *dies non juridicus*, and a judgment rendered on that day is void. The case of Story *vs.* Elliott, 8 Cowens Sup. Court, N. Y. Rep., page 27, illustrates the law on this subject. In that case it was held the opinion of C. J. Savage, that an award made and published on Sunday, was void. "Sunday," says the Chief Justice, "is stated in all the books to be *dies non juridicus*, not made so by the Statute, but by a canon of the Church incorporated into the common law." The history of the principle is given at length by Lord Mansfield in the case of Swan *vs.* Broome, 3d Burrows, 1597. But there is no statute in this State against holding Court on Sunday. It is because by the common law it is in legal parlance *dies non juridicus*. Why has the common law made it so both in England and the United States? Can the reader give any other reason than because it is the Christian Sabbath? It may be said that these are old notions and supported by antiquated authorities. In our republican progress we have divested ourselves of these shackles. When we find a country whose laws are not formed upon some religious code, we shall find one where there is neither law nor government, and when the sun of Christianity shall cease to shine on this Republic, the Republic itself will be "a buoyant reck on the ocean of revolution, or fall into the stern and rude arms of military despotism" It was tried in "one monitory instance," to use the language of Chief Justice Kent, in the case of the People *vs.* Ruggles; but the triumph of the Goddess of Reason in revolutionary France, was short lived and sad.

In the discussion of this subject as to the power of the Legislature to pass a law for the observance of the first day of the week, commonly called Sunday, much has been anticipated in the enquiry, how far Christianity is part of the common law. In relation to this subject there has been a singular uniformity of opinion in the United States. In at least *twenty-five of the States* have laws been passed to secure the observance of the Sabbath, and in no one of them east of the Rocky Mountains, has it been held that the laws were unconstitutional. The Constitutional provisions of the different States as affecting this question are substantially the same. I had intended to review the case ex parte Newman, 9th Cal. Rep. 502, but it seems unnecessary to examine what is easily accessible to every one. In this case, two of the Judges, Terry and Burnett, held the law of 1858 unconstitutional. Judge Field delivered a dissenting opinion, and the strength of the different arguments will be seen from a perusal of these opinions. It is, however, a most extraordinary circumstance that in California alone, of all the States of the Union, such a law is deemed to conflict with Constitutional provisions common to all the States. From the earliest times, laws for the observance of the first day of the week commonly called Sunday, have been part of the judicial system of all Christian nations. So far as these laws merely require a cessation from ordinary avocations, it is difficult to perceive how they interfere with the true exercise and enjoyment of religious profession and worship. It is a mis-statement of the question to allege as in this Tractate, that any Sunday law should require this day to be observed as by "Divine appointment." No one has ever denied such power. With singular inconsistency however in this book on the 127th page, occurs the following sensible paragraph. "I am persuaded that the failing to discriminate, in times past by the friends of an orderly and quiet day of rest between the *religious* and *civil* relations of the Lord's day, has been the cause of much confusion and some bitterness of feeling on the subject.

* * *

As a police regulation, or mere municipal law, and having regard to the sanitary and economical well being of society, I think there is no doubt *that the Legislature has the right and that it is their duty* to make laws that will promote the observance of a day of rest, and doing this, protect those who worship God from unreasonable annoyances." After all, this concedes the whole question. No man ever contended in this country for any thing more. The question is one of legislative power and the mode and manner of its exercise is a matter of legislative discretion. I do not know and cannot conceive why a book should be written, to prove all these laws unconstitutional and conclude with the admission that over the subject the Legislature has entire control. The power of legislative discretion being admitted the mode and manner of its exercise is beyond judicial control. See opinion of Field, J. in ex parte Newman. I have said our laws recognized the Sabbath and have quoted from the tractate, as it is called, to prove that constitutionally a day of rest may be appointed by the Legislature; I conclude this part of the subject by a quotation from Blackstone's commentaries, both because *juvat pelese fontes*, and because it is not repugnant to the matetr of the tractate as I have quoted it. On page 63, marginal page Chitty's Blackstone, it is said. "9th, Profanation of the Lord's day, vulgarly, (but improperly,) called Sabbath breaking, is a ninth offence against God and religion punished by the municipal law of England. For besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as for public worship, is of admissable service to a State, considered merely as a civil institution. It humanizes by the help of conversation and society the manners of the lower classes; which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labor, without any stated times recalling them to the worship of their Maker." Thus wrote the great commentator, and though a long time has elapsed since he penned the words they are not less true now than when he wrote them.

Much is said in this book of political preaching, and it is rather a favorite subject of the author in his pulpit discourses. As to the utterance of mere partisan harangues in the pulpit I do not think there ought to be any difference of opinion. They are there out of place. This is however to some extent a matter of taste, and it is not always easy to seperate religion from political questions, where moral principles are involved. We view these matters also from different stand points, and influenced by education and local associations, habits and prejudices. In New England for instance, in former times and perhaps in some of the States at present, there was the annual election sermon delivered at the seat of government, in which general politics were expected to be discussed. Indeed, it may be said, that as to all subjects the pulpits of New England allow a wider range and more free discussion of all general topics, than would seem appropriate in other sections of the country. This has undoubtedly led on some subjects to ultraism and perhaps to extreme radicalism. In other sections of the country there is not and cannot be any *free discussion* from the nature of the *peculiar institution*, and neither the pulpit or the press is at liberty to discuss any question bearing upon this matter. This has become so involved with party politics in these latter days, that any free political discussion in the South, is out of the question. There are probably persons residing and preaching at the North who think it their religious duty to bear testimony against certain great moral enormities, as they deem them, and in their own immediate circle will be doubtless influential, but I submit that the influence of the pulpit upon modern politics is not likely to amount to much. There are other and more *material* reasons which decide these questions, and whether anti-slavery is preached at the North or pro-slavery at the South, will not materially affect the general result of any great political struggle. There is one great disadvantage which the ministry labors under. In the pulpit they have the case their own way and they, insensibly perhaps, become more or less dogmatical and impatient of dissent or contradiction. At the Bar the matter is argued and debated and submitted to the court. Contests at the Bar ought and generally do from the necessity of proving by authority and reason the law, and by witnesses the facts become more courteous and have less of the *ipse dixit* about them than ordinary pulpit exercises. The most rude and uncourteous assembly of gentlemen and scholars I ever witnessed was a Presbytery, composed principally of ministers holding a trial of one of its members.

I have done with the review of this book, though the subjects presented might profitably be the subject of further and more detailed discussion. It is not always easy under our system of government, to indicate the exact boundary moral legislation should not pass. In the great end proposed to be attained there is no disagreement. In conclusion I will only repeat what I have heretofore attempted to illustrate, that in all civilized countries the religion of the people will be the foundation of their laws, and this in spite of all paper Constitutions or edicts. All history proves this. It is not only so with religion, but with other matters which are inwoven with the thoughts and habits of a people, and become part of their inner life. This has been exemplified in legal codification. One of the kings of Spain about the twelfth or thirteenth century, forbid any quotation or citation from the civil law, and yet nearly all the laws compiled and nearly all the jurisprudence of Spain derives its origin from the Roman law, simply for the reason that under this system they had lived and transacted their civil affairs for hundreds of years, and no decree or edict can uproot the entire thoughts and habits of any people. We cannot cast off if it were desirable the religious principle of the masses. It must and will influence all our laws and modes of thought and action. There may be, and probably are a few philosophers of the David Hume school, who ignore the necessity of any religious sentiment and whose lives are blameless, but when you go among the people under every circumstance, the culprit in the jail, the hardened and obstinate offenders as well as the decent and respectable church goer will be alike found clinging to the traditions of their faith. A Sunday law is supposed more peculiarly to affect Jews, as interrupting their trade. In regard to this, there are two considerations of some importance. Petitions have been presented to the Legislature from the mining towns asking for such a law, because those who desired to rest one day in seven could not do so without great injury to their business unless all would do the same. It is also believed that conscientious Hebrews are not opposed to a Sunday law. So far as I am informed it met the approbation of that class in San Francisco. "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of them but of God." Romans 2d chap., 28th and 29th verses. The only organized opposition, so far as I heard, in San Francisco was the Liquor Dealers Association.

The book I have attempted to review is pleasing in style, as every thing written by the author usually is, but so far as precise and definite argument is concerned I have attempted to point out errors and defects. I have endeavored to do so without intending in the slightest degree to injure or attempt to lessen the great merits of its distinguished author.

LAYMAN.

CONSIDER THE LILIES, HOW THEY GROW.

The lilies fair are found
On shadowed ground,
The shady haunts of sunny clime,
And breathe tha balm of summer time:
Refreshed by morning dew, and veiled from noon-tide glow,
They taste the softest light and air, and this is how they grow.

Updrawn from verdant sod
By look from God,
These holy happy flowers pervade
The sloping lawn, the forest glade:
And charmed by zephyr's wing, and lulled by streamlets flow,
They calmly muse, they brightly dream, and this is how they grow.

They bloom in sheltered nook,
By curling brook;
And Earth, how firmly, fondly loves
These treasures of her streams and groves:
The dark mould cherishes her petals white like snow,
With heaven-apportioned nutriment, and this is how they grew.

I *have* considered them,
The flexile stem,
The blossoms pending airily
Beneath their leafy canopy,
Their witching fragrance, spotless hue, and thus I feel and know
That God imparts their loveliness, and this is how they grow.

—*Dublin University Magazine.*

Pray On.

BY REV. DR. GUTHRIE.

It is easy to know the knock of a beggar at one's door. Low, timid, hesitating, it seems to say, "I have no claim on the kindness of this house; I may be told I come too often; I may be treated as a troublesome and unworthy mendicant; the door may be flung in my face by some surly servant." How different, on his return from school, the loud knocking, the bounding step, the joyous rush of the child into his father's presence, and, as he climbs his knee and flings his arm around his neck, the bold face and ready tongue with which he reminds his father of some promised favor. Now, why are God's people bold? Glory to God in the highest, to a father in God, to an elder brother in Christ, faith conducts our steps in prayer; therefore, in an hour of need, faith, bold of spirit, raises her suppliant hands, and cries up to God, "Oh that thou wouldst rend the heavens and come down."

I think that I see the sneer curling on the sceptic's lips as he says, "How absurd! What presumption! as if it were not below the dignity of Divinity to come at king's, or peasant's, or pauper's call. Should the purpose of the Eternal be shaped by your petitions? Creature of the day and of the dust! what are you that the universe should be steered—its helm moved this or that way for your sake?" Well, no doubt the language is bold; yet with God the Father, our Father, my Father in Christ, I feel I can be bold and confident in prayer. I know a father's heart. Have I not seen the quiver of a father's lip, the tear start into his eye, and felt his heart in the grasp of his hand, when I expressed some good hope of a fallen child? Have I not seen a mother, when her infant was tottering in the path of mettled coursers, with foam spotting their necks, and fire flying from their feet, dash like a hawk across the path, and pluck him from instant death? Have I not seen a mother, who sat at the coffin-head, pale, dumb, tearless, rigid, terrible in grief, spring from her chair, seize the coffin which we were carrying away, and, with shrieks fit to pierce a heart of stone, struggle to retain her dead?

If we, that are but worms of the earth, will peril life for our children, and, when they are mouldered into dust, cannot think of our dead, nor visit their cold and lonesome grave, but our breasts are wrung, and our wounds bleed forth afresh, can we adequately conceive or measure, far less exaggerate, even with our fancy at its highest strain, the paternal love of God? Talk not of what you suppose to be the dignity of Divinity. Talk of the calm, lofty, dignified demeanor which becomes a king, who sees his child borne off on the stream that sweeps the palace wall. The king is at once sunk in the father. Divesting himself of his trappings—casting away sceptre, robe of gold, and jewelled crown—he at once rushes forth to leap into the boiling flood. Lives there a father with heart so dead that he would not at the sight of a child fallen overboard, and struggling with death, back every sail, and, whatever might be the mission on which his ship was bound, or whatever the risk that he ran, would not put up her helm, and pale with dread, steer for the waves where his boy was sinking?

Child of God! pray on. God's people are more dear to him than our children can be to us. He regards them with more complacency than all the shining orbs of that starry firmament. They were bought with a price higher than would purchase the dead matter of ten thousand worlds. He cares more for his humblest, weakest child than for all the crowned heads and great ones of earth, and takes a deeper interest in the daily interest, in the daily fortunes of a pious cottage, than in the fall and rise of kingdoms.

Child of God! pray on. By prayer thy hand can touch the stars, thy arm stretch up to heaven. Nor let thy holy boldness be dashed by the thought that prayer has no power to bend these skies and bring down thy God.—When I pull the rope which fastens my frail and little boat to a distant and mighty ship, if my strength cannot draw its vast bulk to me, I draw myself to it—to ride in safety under the protection of its guns, to enjoy in want the fullness of its stores. And it equally serves my purpose, and supplies my needs, that prayer, although powerless to move God to me, moves me to God. If he does not descend to earth, I, as it were, ascend to heaven.

Child of God! pray on. Were it indispensable for thy glory that God should rend these heavens, it should be done—a wondering world would see it done. I dare believe that; and "I am not mad, most noble Festus." Have not these heavens been already rent? Eighteen hundred years ago, robed in humanity, God himself came down. These blue skies, where larks sing and eagles sail, were cleft with the wings, and filled with the songs, of his angel train. Among the ancient orbs of that very firmament, a stranger star appeared, traveling the heavens and blazing on the banner bore before the King, as he descended on this dark and distant world. On Canaan's dewy ground—the lowly bed he had left, the eye of morning shone on the shape and form of the Son of God; and dusty roads, and wintry snows, and desert sands, and the shores and very waves of Galilee, were impressed with the footprints of the Creator. By this manger, where the babe lies cradled—beside this cross, upon whose ignominious arms the glory of the universe is hung—by this silent sepulchre, where, wrapped in bloody shroud, the body is stretched out on its bed of spices, while Roman sentinels walk their moonlit round, and death—a bound captive, sits within, so soon as the sleeper wakes, to be disarmed, uncrowned, and in himself have death—faith can believe all that God has revealed, and hope for all that God has promised. She reads on that manger, on that cross, deeply lettered, on that rocky sepulchre, these glorious words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him, also freely give us all things?" And there, lifting an eagle eye to heaven, she rises to the boldest flights, and soars aloft on the broad wings of prayer.—*Toronto Christian Witness.*

What they say in New Orleans.

In the *Catholic Standard* of last week, published in this city, we find an article in which no inconsiderable flourish is made over the head of a boy, whom it is pleased to style, the "Juvenile Boston School Confessor, Master Thomas J. Whall." This "Master Thomas J. Whall" is a boy, who under the instigations of his parents and the Romish priests, was braced up to refuse compliance with one of the rules of the Boston public schools, to the effect, that a portion of the Bible should be read in the schools every day.

On a set occasion, to the surprise of the teacher, this boy refused compliance with that rule, which had hitherto been kept in uniform and peaceful observation. When he had proved himself obstinately refractory he was punished therefor; just as every other pupil would have been punished for refusal to that or any other rule.

For this act of enforcement of an undisputed and most wholesome rule, the whole Romanist world has been set ablaze for some weeks past; and here in the issue above referred to, this boy is set forth as a "youthful Christian hero," a martyr who has suffered for "conscience sake;" and all the world are called upon to hail him with plaudits, as he is presented before them decorated with "two rich Maltese crosses" upon his person, and "a silver goblet at his side." If anything now can be adduced, which is more sublimely ridiculous than this fanfaronade over an urchin, which, after much exercise of searching, was found capable at so early an age, of receiving a sufficient infusion of bigotry and obstinacy from both parents and priests, as to make so stubborn stand against the settled orders of the school, we know not what it is. The Romish church must be extremely bare of martyr material, that they should inflate so much over so dry and drivelled a carcase as this. The fact is, that there is substantially little difference between the Romish and the Protestant translations of the scriptures—so that Protestant societies and individuals have and do propose, freely to supply the Romish translation to all of the Romish people who will receive them. It was not long since, that a benevolent Protestant gentleman in New York, publicly offered to Bishop Hughes of that city, that he would supply 5,000 Romish Bibles to destitute people of his famished flock, if he would but sanction or encourage their distribution. The offer of course was declined; for it is the well known policy of Romish bishops and priests to keep their people, so far as they may do so, in ignorance of their own translation. Even their own scriptures work great trouble sometimes, when they fall into unhappy hands. It was the accidental discovery and exhumation of a copy of their own scriptures from the dust and rubbish which had accumulated upon it in one of their monkeries, which shed the light upon Luther's troubled mind, which brought him out from that middle darkness, and from the living spark it implanted in his breast, has given to the world all this glow and blaze of freedom, and of knowledge in which we now live, and are measurably happy. The effect upon Luther's mind may be repeated upon other minds; and is in fact being continually done throughout all our communities, and it is this unhappy effect of even their own scriptures, which makes it so much a desire to keep it from the hands of all their people. And this is the real secret of all this flourish over the "Juvenile Boston School Confessor." Or it may be, this late blaze of martyr zeal is but a new development of what has indeed long characterized the Romish church, though under a somewhat varied phase. That church has truly, through its long history, shown a high appreciation of martyr zeal and martyr blood, so much so, that when they have not found proper subjects among themselves for so large an illustration of those virtues as would satisfy their exorbitant relish, they have not scrupled to seek it, and freely to use it wherever else in any other persuasion they could find it. And the page of their history is thus all crimsoned over with glorious martyr blood; but haply not that which has flowed from themselves, but which with eager thirst they have drawn, by rack and by thumbscrew, and by all other infernal inventions, from the veins of others. One would think that in the full light of history which shines upon us, there would be a little more modesty in this flourish of the "martyr boy."—*N. O. Christian Witness.*

Taking it Coolly.

As a specimen of "taking it coolly," we do not know of anything richer than this:

Mr. Barnes, wife and children, his niece and another young lady, with the writer, formed a party leaving Memphis for Clarksville, Tenn., in the beginning of the summer of 1857. Arriving at Smithfield, we were compelled to take a smaller boat, on account of the Cumberland river. Such was found in the Nettie Miller, a very nice little stern-wheeler. We were proceeding on our way rejoicing when suddenly we were thrown out of our nests and brought up all standing in the middle of the state-room. All the gentlemen rushed out in dishabille to learn the trouble, and were frankly told by the captain that the boat was badly snagged, and would sink in a few minutes. Mr. Barnes flew with alarm to his wife and the young ladies, seized his children, deposited them safely in a wood-boat which the Nettie had in tow, and ran back. Surprised not to see any of the ladies out yet, he rushed to his wife's room and found her quietly washing her face and hands.

"Why, my dear, the boat will sink in less than three minutes!"

"Well," she replied, "I think I can be out before that time."

Dragging her along, he rushed almost frantic with excitement, to the young ladies' room, and found them very quietly combing their hair.

"For heaven's sake," says he, "young ladies, what do you mean? The boat will sink in two minutes; and here you are combing your hair?"

"Why, uncle," says the niece, "you didn't expect us to go out there before all those young men with our hair in this fix—did you?"

THE WALDENSES.—This remarkable people is, in a religious point of view, becoming more and more active. It may not be uninteresting to some of our readers to give them a few statistics, showing as near as can be, the actual position of the Waldenses in Piedmont, or rather in Sardinia. The number of persons professing Protestant doctrines is about 25,000. These are to be found chiefly in about twenty villages, towns and cities, the chief of which are Turin, (population 125,000,) Genoa, (population 120,000,) Pignerol, (population 13,000,) and Latour, (population 3,300.) The number of pastors is 20, who minister in 35 churches. Every week they conduct fifty services, at each of which there is an aggregate average of 4,640 persons. There are no fewer than 180 schools, with 5,000 pupils; and 18 Sunday Schools, number of scholars not known. There are 17 religious libraries, and 12 book depots. To all these may be added 19 miscellaneous institutions, including hospital, academy, and such like.

Besides the Waldenses in Sardinia, many are to be found in the south-east of France, some in Switzerland; a considerable number recently emigrated to America, and a few have found their way to London. Their services are generally conducted in French, but in some places also in Italian. For the most part they receive the assistance of the government, but this is refused by a few who are said to be not very favorable to the church organization and the ministry of the Gospel. The above details may be relied upon, as they are mainly derived from original sources.

CONCEAL NOTHING.—A little boy not seven years old, in the absence of his parents, carelessly broke a valuable dish. When his father returned at evening, he told him what he had done, said he was very sorry, and would not do so again, and asked his father to forgive him. This his father cheerfully did, and told the child he loved him and did not mind the loss of the dish, because he had told him the truth about it. The next morning one of the family asked the little boy if he had told his father what he had done the day before.

"Oh, yes," said he, "and father forgave me, and I know he would; for the Bible says, 'he that confesseth and forsaketh his sins shall find mercy.'"

KISSING.—The mode of kissing in India is curious, though natural. Instead of a slight touch of the lips, as with us, they apply the mouth and nose closely to the person's cheek, and draw in the breath strongly, as if smelling a delightful perfume. Hence, instead of saying, "Give me a kiss," they say, "Give a smell." There is no word in the language which translates our word kiss.—*Malcolm's Travels.*

The Pacific.

SAN FRANCISCO:
THURSDAY MORNING, JULY 21, 1859.

TRAVELING AGENT.—Mr. R. H. Cady, is our authorized agent to solicit and receive subscriptions for this paper. We bespeak for him a ready welcome wherever he may go.

SOMETHING TO HOPE FOR.

The above heading in one of our city papers arrested our attention a few days ago. Curious to know what it meant, we found it was a very smooth advertisement of a Lottery. To us it proved a blank, what else need men expect from lotteries but blanks.

"Something to hope for," in a lottery. What? A prize. What kind of a prize? Is it the realization of anything noble and true, character, usefulness, culture, influence? the prize of a good conscience, a life well spent, the joy of a good name? A thousand blanks are sure to come up at every turn of the wheel, and where or what is that something so earnestly hoped for? He who puts his hope in a lottery, deliberately takes his chances with sharpers who know their victims. To expect returns from investments in the lottery, is a folly which betrays a weak mind, and the symptoms of a moral disease which is undermining the whole man, and preparing him for utter ruin.

"Something to hope for" in lotteries! Who in his senses and reason ever originated the thought? If loss by blank fraud, loss by the demoralization of all that is noble and inspiring, be *something to hope for*, the lottery is the institution above all others to realize such splendid hopes. If wretchedness of mind, misery of conscience, the destruction of self-respect, be *something to hope for*, then the money squandered for blanks, will amply reward hopes so desperate and forlorn. If the loss of friends, the pitiless contempt and laugh of those who vend blanks to fools, the concomitants of idleness and vice, be *something to hope for*, how lost already must he be, who has nothing better before him than this.

But the people of this State, need no homilies on the evils of lotteries, gift entertainments, &c. The horrors and vices of gambling, which they have seen for years, will never be forgotten. Lottery is pure, unmixed gambling. To aid it therefore in any way is to take part in the depreciation of public morals and destruction of happiness. To prostitute the press to its purposes, is a breach of public trust and faith. Its work in this matter is simply to crush out the fraud. The law in its present form cannot touch it, but the Press can do what the law cannot. A leading journal has already nobly spoken. We hope others will follow. It is a work the Press must do. How melancholy, to see thousands victimized in our midst by these lotteries. Yet, men are willing on the most desperate chances to risk all they have. Would that this restless, anxious spirit of adventure were turned to the attainment of an inheritance which God offers to men, without money and without price; the soul's most glorious immortality and bliss in heaven. If the thought and care now spent, the strength and labor now bestowed upon the beggarly elements of the world, were directed to the possession of religion, to the securing of a part in Christ, the result would be, fulness of joy, peace and glory forever and ever. There is that in Christ which is not only worth hoping for, but which forms in us the hope of glory. There is that in religion which is not only comforting and inspiring here amid all the ills which come upon us, but which will serve us at the last, an anchor of the soul both sure and steadfast, entering into that within the vail. Is not this, *something to hope for?* Reader is this *your* hope?

OUR NEXT GOVERNOR.

The voters of this State will soon be called upon to elect a Governor and other important State officers. None but good men *ought to be elected*. Upon the issues of the elective franchise, moral interests are more or less shaped and determined. In this, therefore, as well as in all other duties to which men are called, there must be an appeal to conscience. In voting for a governor, something else must come into the account beside the mere question of "party." "Is he honest; is he capable?" is infinitely more important. This should be the first and great enquiry; party considerations be allowed to come in only as secondary and of minor importance. We expect that there will be parties, and that these parties will represent certain principles, on which national policies and administration will be based. In the ranks of these parties we expect always to find men who have no other political faith than the demagogue's, no end in view but "spoils." When such have become numerous and powerful enough to control the party, the time for its dissolution is come. The longer it lives after that the worse it is for the people. On the other hand, when true men control the party, the country is safe. When honesty and ability are made the necessary qualifications for office, and the principles of the party are based on righteousness and truth, it matters little to us what party administers the government of the nation or State.

We have been more than usually gratified with an approximation to this in the recent nominations of two leading parties in this State, parties which hold, indeed, many principles in common, but still have distinct organizations. Leland Stanford and John Currey, the nominees of these parties for Governor, are admitted by all, to be men "honest and capable." Against their character as men of integrity, or against their ability to conduct the affairs of our State Government, we do not call to mind whether one word has yet been said or written. In common with thousands of our fellow citizens we want just such a man as they, for our next Governor—a man whose character is a bond for a wise and upright administration; one for whom a conscientious man can pray, work and vote. We shall consider it a calamity long to be deplored, if at the coming election, good men fail to concentrate their forces and win the election of one of the two we have named. The character of both these men is good, for all we know, equally good, and it is because we know Mr. Currey as well as we do, that we thus speak.

THE ROMAN CATHOLIC CHURCH AND THE PRESS.—The Palmer Journal, Mass. says, that when the new Roman Catholic Church was dedicated at Chicopee, Sunday before last, Rev. Mr. Boyce, of Worcester, preached and told his hearers that the country needed the conservative power of the Catholic Church to govern it, and that if the Church had the power it would destroy the free press of the country, root and branch.

WE THANK YOU ALL.

At the time of the great Cable celebration in this city, "My wife and I" made up our minds not to be *surprised* at anything that might happen thereafter, but to take everything as it came along, as a matter of course, and with the gravity and coolness of true philosophers. Little did we know, however, what a day would bring forth.

Last Thursday evening, at quite an early hour, a friend dropped in to see us. An animated conversation was opened on the wars in Europe. In the midst of our friend's profound moralizings and speculations—just as we were commiserating the sufferings that would ensue—we found our castle taken by rout and storm. In full sight of "frowning Alcatraz," we were invaded and captured by a 'coup de main," which overwhelmed us with perfect *surprise*. Whether with good or ill grace we cannot say, but this we remember, we were glad most graciously to submit. It was well we did. After the last delegation of the churches, which came about eleven o'clock, had gone, we were left alone to make the best of the very strange proceedings of those who call themselves our friends. It was all explained and very satisfactory, when we found ourselves richer by a handful of gold pieces such as 20's, 10's 5's, etc., etc., than when we first went to the door that night, besides many other contributions to the substantial comforts of the household.

In return, we say to those who were present or represented, "*We thank you all.*" Acceptable as were your golden smiles, the written testimonials you left behind, of your approval and endorsement of our labors and manner of life among you, were more highly prized than all else beside. Your gold will soon be gone, but the sustaining blessing of your prayers, sympathies, and hearty approbation will cheer and animate us to fresh toils and higher aims.

A VOTE FOR THE BIBLE.

"The New York Board of Education, after full debate, resolved, by a vote of 25 to 16, to adopt the report of the Committee appointed some time since to consider the propriety of drafting a by-law asserting the authority of the Board to insist on making all the public schools in the city assume, as a part of the daily routine, the reading of the Scriptures. Henceforth, therefore, the teachers in the public schools must either read the Bible to their scholars or go without their salaries."

The people of New York have at last become satisfied that the opposition against the Bible in schools did not rest so much on conscientious scruples against the use of the Bible itself, as perhaps upon the non-appropriation of funds for certain sectarian schools. That the cry which has been raised in certain quarters against this time-honored custom of reading the Bible in our schools is a mere pretext, must appear to all who take the trouble to reflect, that the same persons who denounce our schools with the Bible in them, are first and loudest in calling them "*Godless,*" "*irreligious,*" "*Pagan,*" when the Bible is excluded; and instead of supporting them, as might be expected, they turn to and open schools of their own where their youth may be taught, what? The religion, the dogmas of *the* Church as well as mathematics. Let our friends on this coast keep this in mind—let those who are ready, on the plea of a free conscience, to expel the Bible, also remember the heathenish, "Godless," "irreligious" work they will be charged with if they succeed. The next thing in order in this plan of "separate schools," or in other words, strongly sectarian schools, which are being started on account of the Godlessness of the common schools, must be none other than a request, if not a conscientious demand, that a part of the money which these upholders of "separate" or sectarian schools pay in taxes for the support of irreligious, Pagan, Godless common schools, be appropriated for the benefit of these highly favored, truly moralizing, elevating, purely Christian seminaries of sect and parties, known as "separate schools." It is not difficult to anticipate their argument based upon conscience.

In this country of "*absolute freedom of conscience,*" ought a man to be compelled to pay taxes for the support of what he believes to be a Paganish institution? What! a Christian compelled in this free country to pay his money for the institutions of Voltaire, Robespierre, Talleyrand, Fourier, Frances Wright, Robert Dale Owen, to wit; the common schools of America? Is not this oppression? Aye, a tyranny, a despotism in comparison with which the Acts of George the Third are Acts of grace. If so, then what? Let the State take the taxes of these Christians and with them build up for their benefit, "separate" or sectarian schools. This we say is the ultimatum of the *conscientious* complaint against the Bible in schools. Are you prepared now, if called upon, to vote it out? The people of New York have had a long and earnest controversy—they have compromised again and again—and at last have come to the conclusion to let the Bible remain where it ought always to have remained. Thus ends for the present, a twenty year's war, more or less. May ours which is just begun, end sooner and as well.

HOME FOR THE INEBRIATE.

The poor inebriate has at last fallen into the hands of the good Samaritan. This good Samaritan keeps an Inn on the northeast corner of Pine and Sansome streets in this city. In the upper rooms, beds are prepared for those who otherwise would have a berth in the gutter or in the basement of the City Hall. Nurses are always kept in attendance to heal the wounds and sores of those who have been roughly handled and bruised by thieves and robbers that troop in every city, well known as the Alcoholic fraternity. Those old demons, rum, whisky, gin and port, have slain many a victim in their day while there was none to deliver from their cruel, wicked grasp. Those who have fallen into their power, and left as suffering outcasts in our highways and wayside places, are taken up by the good man to this Asylum, a new institution which he has founded in our State and city. Here is bread for them; kind nurses minister to their necessities, and a soft pillow is placed on which to rest their aching heads; oil is poured into their wounds, the oil of sweet, heavenly charity; cordials are given which strengthen and comfort the weary, cast-down spirit; how full of grace and power, the kind word that falls like honey from the sympathetic love of one, *doing* good. Physicians are in attendance to drive away disease, and all that can be done to restore the poor inebriate to himself, to his family and to the world, the good Samaritan gives orders to be done and he will pay the bill.

On Wednesday last, this Inn was thrown open for inspection. Hundreds went to see it. We met there some of the highest officials and most influential men of the city. Ladies went of course; some took their children. Every one was interested, it could not be otherwise. Every thing showed that it was but a beginning, but plain and simple as it was, a most noble one indeed. The furniture, provisions, bedding, &c., &c., for the convenience of the Home, were the donations of our citizens. The managers of the Home, one and all, give their services, only those whom they employ to give their entire time and attention to the care of patients receive any compensation. Inebriates are received and kept until their system is so restored and toned up that they can safely venture out and resist temptation. They are not allowed to leave the Home until the attending physicians give their permission. If the beneficiary falls, he is taken again, but after the third time he cannot be received without a vote or order from the good Samaritan, the proprietor of the Inn.

The doors of the Inn are closed upon all those who wish to visit it, as idlers visit the halls of police. This humane idea, stands at the door to keep it shut, that it is misery and shame enough for a man to be self-conscious of his own degradation, without having the Home turned into a bulletin on which to tack the notice of that fall, for the world to stare at and censure at their leisure.

The expenses of this Home will soon be no trifling matter. They already begin to swell up to $200 a month. The good host needs aid to keep up the Inn. He appeals to the public, to his friends in the city, and to his friends throughout this State. Noble hearts have been prompted to undertake this great work with no precedent to guide them, with no experience to aid them, and with but little money to start them. They scarcely knew how to make a beginning, or even what they wanted, and it was only as they took one step after another that their wants became known to themselves, and in time a partial system arranged which served as the basis of the present work.

A monthly report will be made by the managers, of the work done, of the receipts, expenditures, wants, &c., &c. In the meantime let all who have any sympathy for the cause contribute, either money or anything else, to enable it to make a fair, full and successful beginning. After the first report is made and circulated in all our towns, valleys, mines and cities, we have no fear of lack of material aid and sympathy. We presume it is hardly necessary for us to add that the good Samaritan's name is DASHAWAY.

THE LADIES' PROTECTION AND RELIEF SOCIETY.

The sixth Anniversary of this Society was held in Calvary Church on Friday evening of last week. After the preliminary opening exercises, the different annual reports of the Secretary and Treasurer were read by General Hambly. We have published them in full in another place, so that our readers may form some idea of the nature and extent of the labors of this band of self denying and truly benevolent women. Rev. Dr. Peck then addressed the meeting. He spoke for about half an hour in a strain of fervent sympathy and evident appreciation of the greatness of that goodness which he could not but observe, in the operations of the Ladies of the Protection and Relief Society. Many who heard him, in their hearts said Amen. Col Baker who was expected to address the meeting was unavoidably called away to attend a criminal trial in Sacramento. The chairman of the meeting, Judge Coon, called for volunteer speeches. His Honor, who is noted for prompt dispatch in every thing he undertakes, lost no time, but compelled his friend I. P. Rankin, to volunteer, and having some authority over the Chief of Police, he compelled him also to do the same, and finally compelled himself. All spoke as men generally do, who speak from the heart.

Their acknowledgments of the great good accomplished by this society, and in their endorsement of all that had been done by them thus far, and the unqualified recognition of the duty which rested upon one and all of our citizens to aid this benevolent association to extend the benefits of their charity to every needy person who have no where else to look but to the Protection and Relief Society, found response in the heart of every one present.

From the nature of the case it is hardly possible for the managers of this society to sum up the deeds of charity they have performed, or state the aggregate of good done. Much is done in secret and must so remain till it is proclaimed by Him who seeth in secret.

SECRETARY'S AND TREASURER'S REPORT OF THE LADIES' PROTECTION AND RELIEF SOCIETY.

Secretary's Report.

Through the kind and ever watchful providence of our Heavenly Father, we are permitted to assemble on this, the sixth anniversary of our Society, and as we look back on the year that has passed, our hearts swell with feelings of love and gratitude to that God who has preserved us and permitted us to labor in his vineyard; to feed the hungry, nurse the sick, sooth the dying pillow, and point the erring to the path of rectitude and virtue. In these our labors, we have ever the words of our Blessed Master to cheer us onward, "that in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The past year has been fraught with sorrow, want and disaster to many hundreds in our midst. We have passed through an excitement which is almost without a parallel; the wild, mad rush northward in search of gold. The disappointment and suffering which followed, has left many hearth stones drear, and many, many families without that protector on whose efforts alone they were dependent for the necessaries of life. Much of the suffering and want which it has been our privilege to relieve, has also arisen from the difficulty of obtaining employment. To us as a Society, the year has not been without its clouds. Our Treasury was at one time quite exhausted, and at a time too, when we had many pressing cases of sickness and want on our hands, but no sooner was it known, than the benevolent in our midst came nobly to the rescue, to supply us with the necessary funds to carry on our work, so that at no time has any worthy applicant been refused assistance.

An annual report, necessarily brief, does not permit of an extended explanation of the objects and purposes of our Society, but to all who feel disposed to aid us, we would say that the funds placed at our disposal are only expended after careful investigation, and then in small sums at a time. To those of our friends who do not feel able to contribute money; aid in the form of clothing, fuel, groceries, &c., would be most thankfully received, as much of our funds is otherwise spent to procure them. We have been called upon to part with several of our co-laborers in the work, during the year, owing to changes of residence. We would particularly mention our much esteemed and efficient President, who has left us for a visit East, praying that she may be preserved in safety through her long and tedious journey, and returned to us in a few short months, richly laden with the blessings of God's grace.

There have been admitted to the Home during the year 60 women and children; of that number four have died, namely, Sep. 26th, Frank Egan, aged 9 months; Oct. 7th, Jane Berry, 15 months; April 12th, Mrs. Johanna McLeod, 45 years, and June 26th, Mrs. Long, 36 years. In the case of Mrs. McLeod, who was sick over three months, we were obliged to hire a nurse to take care of her, thus having to bear much extra expense. There have been 44 families assisted by the Society, besides those received at the Home; and in many of these cases, the families have been large, having from six to eight children, and requiring our aid for months. The Society's office is still kept at the Home, where may be found articles of clothing for sale at cost and we would invite the ladies' to purchase from us, or supply us with work for those in need. We would be glad also to extend the number of members to our society. The payment of five dollars constitutes an annual member; twenty, an honorary member, and fifty a life member.

We cannot conclude without returning our sincere thanks to those physicians and clergymen who have rendered us such valuable assistance during the past year; to the Press who have at all times refused to receive any remuneration for printing, and to those merchants who have sent us such a liberal supply of groceries, through J. O. Eldridge, Esq. Our acknowledgements are also due to all who have in any way assisted us, either by money, clothing, provisions, &c., or who have sought to encourage us by their sympathy and counsel.

All of which is most respectfully submitted.

MRS. B. O. DEVOE, Sec'y.

The following officers were elected for the ensuing year:

BOARD OF TRUSTEES.—Rev. E. S. Lacy, Capt. Macondray, J. B. Roberts, Nath. Gray, A. B. Forbes, C. J. Dempster, E. B. Goddard.

OFFICERS.—President, Mrs. Nath. Gray; Vice President, Mrs. A. B. Reese; Secretary, Miss H. J. Kirtland; Treasurer, Mrs. E. B. Goddard.

BOARD OF MANAGERS.—Mrs. S. B. Stoddard, Mrs. Geo. H. Kellogg, Mrs. T. C. Hambly, Mrs. Harris, Mrs. A. C. Nichols, Mrs. Dr. Peck, Mrs. A. B. Forbes, Mrs. S. H. Willey, Mrs. Fales, Mrs. A. Jones, Mrs. O. L. Wheaton, Mrs. Franklin Knox, Mrs. J. B. Thomas, Mrs. P. Sather, Mrs. James Ross, Mrs. Denny, Mrs. N. C. Lane, Mrs. D. N. Breed, Mrs. J. Archbald, Mrs. Wm. Howe.

MATRON OF THE HOME.—Miss A. O. Strong.

Treasurer's Report.

The San Francisco Ladies Protection and Relief Society, in account with Mrs. E. B. Goddard, Treasurer.

1859. DR.	
To paid rent of Society's Home to July 1st	$575 00
" salary of Matron to June 1st	365 00
" family expenses of Home	558 90
Amount expended for families	617 57
Paid wages of Servant at Home	115 00
" for Medicine	55 75
" for printing last year's Report	47 50
Balance on hand	26 96
	$2,361 68
1859. CR.	
By Balance on hand at last annual meeting	$ 27 02
Money returned to the Society	66 50
Anniversary Collections	87 40
Membership Fees	275 00
Mechanics' Institute	181 00
Cable Celebration	60 60
Burns' Centennial Celebration	43 00
Howard street Church	45 50
First Presbyterian Church, ($50 of which constitutes Mrs. Dr. Anderson a life member)	90 00
First Baptist Church	81 00
Calvary Church	247 15
Mark Brumagim, Esq.	250 00
Four Grand Juries	228 50
Amount received for board at the Home	321 24
Donations	267 77
Interest received from Building Fund	40 00
	$2,361 68
July 11, By balance	$26 96

In addition to the above, the Matron reports to the Managers of the Society that she has received during the year for articles sold, for work to order, small donations, and for board, the sum of $351 37

That she has paid out for nurses, sewing material, and sundry house expenses the sum of $351 37

Making the whole cash receipts and expenditures for the year amount to $2,713 05

The Society has received during the year and distributed, large donations of wearing apparel, hardly possible to estimate in dollars and cents, but almost invaluable in relieving the necessities of the destitute.

THE COLLEGE OF CALIFORNIA.—The College School of Oakland commenced its session yesterday under most encouraging auspices. There is a good prospect of a larger attendance than at any previous session. A class to enter the first Freshman Class is already formed and consists of young men of the highest promise. For terms and further information, see the notice in another column.

NOT PAGAN, &c.

EDITOR OF THE PACIFIC—SIR: In your issue of July 7th you call upon Mr. Moulder, State Superintendent, or myself, to inform you whether the Public School system, as stated at a public meeting of Roman Catholics, "affords no guarantee whatever for the sustainment of faith or the *effective cultivation* of the *morals* of the young."

The pressure of official business has prevented an earlier reply.

Mr. Moulder, the State Superintendent, as authorized by law, has published his opinion of the only statute we have regarding moral and religious instruction in our "common schools;" with that I give you the actual facts and practices as they exist in our city schools. The remark "That our schools are godless and pagan," "that the fundamental obligations of religion are not only unknown and untaught, but by authority ignored in institutions enlisting in their support the influence and sympathies of a community otherwise acknowledging the claims of religion and moral principle," is a most serious reflection upon the good sense of a vast majority of our citizens; and whatever the motives, or however high the standing, or wide the influence of its assertors, it will be found based upon an entire misapprehension of the truth, and both erroneous and unjust to our public school system. In Cal. Statutes, 1855, page 237, it is enacted, Sec. 33—"No books, tracts, or papers of a sectarian or denominational character, shall be used or introduced in any school established under the provisions of this Act. Nor shall sectarian or denominational doctrines be taught therein; nor shall any school whatever receive any of the public school funds, which has not been taught in accordance with the principle of this Act."

Upon this the State Superintendent remarks—"This prohibition, it will be observed, only extends to papers, etc., of a sectarian or denominational character. There are many excellent books and papers inculcating religion and morals which are not open to this objection. The Statute does not require that children should be brought up in heathenism or atheism. It only prohibits the introduction of those doctrinal dogmas that divide the religious sects of the country. Avoid these and then it is not only no objection, but it is the *duty* of the teacher to *cultivate* the *moral nature of his pupils.*" This is the authorized interpretation of the law upon this subject.

As more immediately regarding our city, the Consolidation Act (Statutes of 1856, page 155) enacts—"No sectarian doctrines shall be permitted to be inculcated in any of the public schools, nor shall any school within the said city and county, not established and conducted in conformity with the laws of this State, &c., be permitted to receive any share of the common school fund."

Under the authority of these laws the Rules of the Board of Education require the public school teachers "To carefully instruct their pupils to avoid idleness, profanity, falsehood, deceit, and all *immorality*, and to conduct themselves in an orderly and proper manner. To exercise a general supervision over their morals, and on all suitable occasions to inculcate the *principles of truth and virtue.*"

To enable them to do these things, a course of study is adopted containing text books upon morality, as a distinct subject (Cowdray's Moral Lessons), as well as other works upon moral science; also a series of readers, inculcating in every page pure morality, the precepts of virtue and fundamental religion, the importance and necessity of strict honesty and integrity, truthfulness, frankness, sincerity and mutual affection and regard, obedience and respect to parents, and love to God; while at intervals during the day all unite in songs, containing sentiments of the purest morality and religion. From these books, I copy at random some of the subjects treated of: "A Prayer for a Pure Heart;" "What is a Falsehood?" "Washington's regard for his Mother;" "Pride its own Punisher;" "The Boy who insulted People;" "The Benevolent Children;" "Proverbs of Solomon;" "Select Readings from the Bible;" "Fair Dealing in Trade;" "He doeth all things well; Evening Aspiration by Heber, beginning—"God that made the earth and heaven;" "Overcome evil with good;" "All His works praise him;" "Value of a good character." "Immortality of the Soul;" "Reasons for Humility;" "Dying Christian;" "Death of the Righteous;" "Hope, Faith, Love;" "Religion essential to Morality;" "Efficacy of Prayer."

Such are the lessons read and studied that they may be read properly, every school day in the week. The daily and constant discipline of the schools is directly adapted to the formation of habits of order, quietude, neatness, punctuality, fidelity, industry, and deference to the rights of others, politeness, honor and truth, and to the cultivation of the noblest principles of action in the varied relations of life.

Such is the character of teaching *required* in our public schools, and constantly practised. I cannot better illustrate its influence than by relating the reply of a boy in one of our primary schools, whose parents had found it very difficult to *compel* his attendance. After a few weeks of the influence of his teacher—a lady remarkably successful in the control of children—his habits of punctuality and study had so entirely changed as to excite remark. His teacher asked him one day why he attended now so much better than he used to, and why he obeyed her, when he used to disobey his mother so often? "Because, ma'm," said he, "my mother used to whip me to make me do it; but you *made me think I ought to do it!*"

In addition to these appliances, the Bible is often read, and appealed to for its authority in morals. Bible stories are repeated to the little ones. "While neither the mind nor heart of the child, most religiously and scrupulously trained and disciplined in the domestic circle or the sanctuary of the church, is exposed to the slightest contamination of denominational doctrines by the instructions or discipline of the school; on the other hand, every lesson of pure morality, religion or ethics, communicated in either of the former, is strengthened and confirmed by the pervading instruction and influence of the latter."

HENRY B JANES,
Supt. Public Schools, San Francisco.

SAN FRANCISCO, July 20, 1859.

CHURCHES AND MINISTERS.

THE FIRST PRESBYTERIAN CHURCH.—We have had occasion more than once of late, to notice the rapid growth and general prosperity of this church and congregation. It is bound to prosper more and more so long as the present harmony and union exists, such a devotion is felt for the church; and so long as the Pastor, Dr. Anderson, is held in such deserved esteem by his people. A proof of this was presented last Sabbath, and it is a pleasant thing to make note of such events. A debt of $6,600 has for a long time been hanging over the church, which it was very important to remove just at this time. An effort had been made a few weeks ago to raise the desired amount, but on last Sabbath, at the close of the morning service, the Treasurer stated that $3,600 yet remained unprovided for. After some remarks by the Treasurer and other members of the congregation, the whole amount was raised. Dr. Anderson, himself, pledged $500. When all was raised, an additional subscription to assume Dr. A.'s $500 was started, and in less than five minutes, $700 were paid down; pity the Dr. had not subscribed $2,000. The prompt assumption of this sum was a noble token of the love and esteem for their pastor, and the whole movement, especially in times like these, is a very marked evidence of the liberality and energy of that people. As they measure, it will be measured to them again.

M. E. CHURCH SOUTH.—A protracted meeting in the Pine street church is being held during this present week. Bishop Pierce is the presiding preacher.

DEPARTURE.—Among the passengers who left on the Golden Age, yesterday, was the Rev. S. B. Bell, of Oakland. The church and society with whom he has been connected for the last six years, have given him leave of absence for five or six months to visit his friends at the east. His pulpit will be supplied in the mean time by some of the resident and neighboring ministers.

REV. T. [illegible].—It is with deep sorrow that we announce to the many friends of this most excellent and worthy clergyman, the great affliction which has fallen upon him, in the death of his son. It was caused by a sun stroke a few days ago while he was driving a team from Marysville to the mines. This is the third son whom the bereaved father has buried in an untimely grave. The first was drowned and the second shot a few years ago by the Indians in the Coast Range mountains.

REVIVALS.—The revival in Norwich, Ct., still continues. About one hundred have joined the two Congregational churches, and fifty the Baptist church. The work is now more particularly among the young.

The Baptist church in Fabius, Onondaga county, has received fifty-five since October last—thirty-five heads of families.

NOTES ON DR. SCOTT'S "BIBLE AND POLITICS."

BY REV. DR. ANDERSON.

In a previous number it was stated that Dr. Scott's argument against the use of the Bible in the public schools rested on two premises; first, that it was a sectarian book, and second, that the State had no religion, no Bible, and consequently could not teach that which it did not possess. The first of these premises we trust has been proved to be utterly untrue.—How is it with the second? Has it any more or better claims to truth than the first? if not, it were well had the Tractate never been written, for it will mislead those who heedlessly admit its premises, and will furnish plausible arguments to a class of men with whom Dr. Scott has no sympathy. I proposed to confine myself mainly to the first, for the reason that the second had fallen into far abler hands than mine, Layman's; (for this name let us substitute that of Fletcher M. Haight, Esq., a prominent member of the San Francisco bar,) I find, however, that in order to reach the conclusion at which I propose to arrive, some general reference to the Dr's State-argument must be made—a summary of the unanswerable articles of Mr. Haight would better answer my purpose, than anything of my own writing, but I am not able at present to make it; and besides, as I understand that the friends of our cause intend to issue them in pamphlet form, for future reference in this controversy, any summary of mine would be out of place.

From the following extracts we learn the Dr.'s views on this part of the subject, page 60. "Is it then true, that Protestant Christianity is part and parcel of the common law in such a sense as to require and recognize the enforcement of laws in favor of the Christian Sunday, because it is a religious day by Divine appointment, and the use of our Protestant Bible in our State institutions? To this I must answer, No." Speaking of the articles of the Constitution of the United States which relate to religion, he says, page 41, "It is there implied they may worship as many Gods as they please, and worship anything as God they may choose, or worship no God at all,"—page 79, "Our Government has no Bible. It does not profess to believe in any.—How, then, can it teach what it has not itself? As a government, we have neither Bible nor religion,"—page 74. "When a man takes an oath simply as a citizen, there is no necessity to use the Bible or the name of God. The President of the United States, and the Governor of the State, can take their oath or make their affirmation, without the use of the Bible or the name of God. The following is the oath copied from the Constitution, 'I do solemnly swear (or affirm) that I will faithfully execute the office of President,' &c., nor is there any other catechising as to whether by an oath, they mean an appeal to God, or a belief in a future state allowed."

For the support of his opinion in relation to the common law, the Dr. relies on the evidence found in what he calls a "very remarkable letter of Mr. Jefferson to Major Cartwright, written in his eighty-second year," in which he attempts to prove that the dictum, that Christianity is a part of the common law, is a "judiciary forgery," a judiciary usurpation of legislative powers, founded on a mistranslation of the term *ancient scripture* into *holy scripture*—and that all the decisions of the English Courts from the sixteenth century, are founded on this mistranslation. This apparently grave authority, Mr. Haight completely demolishes. He shows that the letter of Mr. Jefferson is a *very* remarkable one indeed, inasmuch as the assertion it contains is absolutely false, and he goes farther and proves that *Holy Scripture* is the true rendering of *ancient scripture*, as used in Norman French; "that Finch, the person charged by Mr. Jefferson with the mistranslation or forgery in fact, did not make any translation of the passage whatever, notwithstanding Mr. Jefferson professes to copy the *very words* in which he has translated it. Mr. Jefferson has made a translation for him in words with inverted commas, then attempted to prove his translation false, and failed to do it." Having thus, and little to the credit of that hoary headed enemy of Christianity, removed that foundation from under the Dr.'s theory, Mr. Haight goes on, and by an unanswerable array of authorities, established the fact which the Dr. attempts to disprove—he thus concludes, "I have furnished ample authority from the time of Bracton, who is said to have written in the year 1270, down to the year 1857.—During this long period, I find no adjudged case holding a contrary doctrine, and as Judge Duncan said, the subject is indeed trite. In every age fanatic infidelity has attacked the principle, but it has stood, and we hope may continue to stand against the open assaults of the infidel, or the more dangerous attacks of misguided friends."

Thus Mr. Haight settles the common law question—and in the same manner overthrows the Dr.'s monstrous theory of an oath, and indeed, every other law attempt which he makes. The truth must be confessed, that we preachers had better stick to our texts; when we leave them and undertake to enlighten the world on the subject of jurisprudence, we are apt to cut a rather sorry figure, and somehow or other, these lawyers do not seem to appreciate our labors. Acting upon this grave reflection, I will leave Messrs. Prisot, Finch, Mansfield and Haight, and also Mr. Jefferson's extraordinary letter to Major Cartwright, written in his eighty-second year, and will take a view of Dr. Scott's theory of the State from another stand-point, and try to make out what that theory really is; to what it inevitably tends, and with what great and sacred authorities it comes directly in conflict.

On the subject of the State, the Bible thus speaks, Rom. xiii, 1, "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." Here we have God's account of the origin of the State, of the duty of citizens, and of the reasons for that duty. Calvin on this text says, "Understand farther that powers are from God, and he has appointed them for the legitimate and just government of the world. For though tyrannies and unjust exercises of power are not an ordained government; yet the *right of government* is ordained by God, for the well-being of mankind."—Poole says, "That which hath God for its author is to be acknowledged and submitted to, but magistracy hath God for its author, therefore Paul speaketh not here of the person, nor of the abuse, nor of the manner of getting into power, but *of the thing itself*, which he says is of God." Dr. Adam Clarke says, "As God is the origin of power, and the Supreme Governor of the Universe, He delegates authority to whomsoever He will; and though, in many

cases, the Governor himself may not be of God, yet *civil government is of Him*; for without this there could be no society, no security of property; and the habitable world would soon be depopulated." Dr. Hodge says, "Civil government is a divine institution; it is not a matter which men may or may not have at pleasure; *it is the will of God that it should exist*." From these high authorities, and from the highest of all authorities, God himself, it thus appears that government is a necessity of humanity; that man was made for society, that the end of his being cannot be attained without it, that mere individualism would defeat that end, as completely as anarchy itself. Hence, for the well-being of men, God has created civil government. He is in it, for it is His will for the regulation of man, and that will, creates the authority of the State. Whenever it legislates in opposition to that will, it is in error, and farther we find that God everywhere claims and exercises the right to dictate and direct those in civil power. "Hear ye me Asa, the Lord is with you while ye be with Him."

This idea of the State differs very widely from that of Dr. S., for while he will admit all we have said, in the abstract, he denies its application to our government, for he says it has no Bible, no religion, need not even recognize God in an oath. In this passage of Scripture, Paul is not dealing in abstractions, but in a living, practical thing, called civil powers, the State, to which he is demanding the obedience of Christians, because it is ordained of God. On the Dr.'s theory, he must admit that God has ordained a government for the United States by means of which he designs to promote the well-being of the individual and of the State, from which he has excluded Himself—as if He had said to us, I have given you a Constitution and laws, which I have ordained in order to promote the highest morality and temporal happiness of you all; this constitution of your nation, is from me, for all government is from me, but I have shut myself out of this State of yours, for you will find under its "organic laws," no right or power to keep my Sabbath, or to acknowledge my written word, or to invoke my presence and blessing on your Legislative councils, or even to acknowledge my name; for under these "organic laws" which I have ordained, you may worship any God, or as many gods as you please, or no God at all! Has God ever ordained such a government as this? so says our author—we are not misinterpreting him, for we are speaking of his favorite "organic laws," that harp of a thousand strings on which we have such a number of variations all through the Tractate. Ordinary men would pause a while before they would attempt to maintain this monstrous position, but the Dr. comes boldly up to it on this wise, p. 40, he says, "The fact that the powers that be are ordained of God, does not prove that the State as such, is religious," and he reasons out this proposition after this novel manner—"The power to get wealth is also in God, but riches are not piety! God put a bit in Nebuchadnezzer's nostrils and made him His hammer to execute His wrath upon Egypt, but it does not follow that therefore the King of Babylon was as godly as Daniel!" In the name of common sense, I ask, what possible analogy, or relation, or resemblance, does the power of the human muscle, by which riches are earned, bear to the ordinance af civil government? or Nebuchadnezzer's appointment to a special service, to the same civil government! The Tractate abounds with such reasonings as these—and what is the more extraordinary, they are put forth with the ponderous gravity of demonstration, while, in fact there is nothing, absolutely nothing in them. But the proposition is untrue—what, God ordains, appoints, the civil powers, and the State which they are to govern is not religious! elsewhere he says "has no religion." The very word religion implies a God, *re ligo, religere, "to bind anew," "bind again."* Bind to what, to whom, I ask? If God ordained the State it is bound to Him, bound to obey His laws, to acknowledge His name, and is in that sense religious. And, by the way, just here was the place and time to answer "Rev. Mr. H.'s scholarly, able document of thirty-one closely written pages;" who this Mr. H. is it does not concern me to know, but from the glimpse we get of him he is evidently a sensible man. From a reference to Kent, and Story, and Webster, and to the charters of the colonies, he maintains that "our Constitution and laws are founded on Christianity, aud that they do favor and prefer, promote and sustain the Christian religion, that our constitutional provisions were not intended to put the Christian religion on the same level with Mohammedanism." The Dr. says "the result of his able and learned argument is, that, as Christianity is a part of the common law, therefore our government is a Protestant Christian government, and ought to stop Sunday mails, put the Bible in schools," &c. The Dr. demurs to this conclusion, and refers H. to what he has said in his ninth chapter, for an answer. Now be it known that this ninth chapter contains the argument based on the Jefferson-Cartwright letter which Mr. Haight so completely demolished. The highest compliment one disputant can pay another is to leave his argument unanswered. H. may consider himself thus complimented. If I apprehend aright the Dr.'s theory of State, it amounts not to its separation from the Church alone, a thing which every true American holds, but to a total separation of the government from God Himself, making it in fact as atheistic as was that of France in 1798—else what does he mean by "as a government we have neither a Bible nor religion? The Declaration of Independence recognizes God and Christianity *by its date*, but this is all, and this much every Pagan might do?" page 70. Even the oath of its Supreme-Head does not necessarily appeal to God!

Such a civil State as this, would be a monster. Since the advent of Christ its like has never appeared on earth but once; and short, and bloody, and terrible, was its existence. No page of human history is so wet with tears and blood, as the one which records its origin and doings. It denied the being of God, abrogated the Sabbath, and introduced the decade; it repudiated Divine Revelation and made Reason the only guide. Men may charge that I am instituting extreme comparisons, but I ask in soberness, any man to point out the differences between the government of this Tractate and that of Revolutionary France? Between the two theories I can perceive no difference; France had a God, a Sabbath, a Bible and a religion, and cast them off—we never had either religion, Sabbath, Bible or God! Where is the difference? As American citizens and Christians, we have reason to bless God that such is not our Government. In its Constitution it recognizes God where its President and other officials make their oath of office. It recognizes the Sabbath when it accepts it in the ten days which the President may retain a bill. It recognizes the Bible as of Divine origin, when it allows its use in the administration of an oath. In all its departments, Executive, Judicial and Legislative, it acknowledges God and His Bible and Sabbath. It has always done so—it does so now, and must continue to do so, because it is bound by the letter and spirit of its constitution and by its common law so to do. We are a Christian nation, not in despite of our Constitution, and laws, and administration, but in harmony with the great principles of the Constitution.

The Dr.'s first premise is, that the Bible is a sectarian book—when brought to the test of truth, it was found wanting and fell to the ground. His second is, that the State has no religion, no God, recognizes none; when brought to the test of the law, and in the facts of history, it also is found wanting and falls to the ground. What is left for the theory to stand upon! What is the theory worth? Organic laws which are, Bibleless, Sabbathless, Godless—a State without a God! It stands like the "baseless fabric of a vision."

LITERARY NOTICES.

PHYSICAL PERFECTION; showing how to acquire and retain bodily symmetry, health and vigor, secure long life, and avoid the infirmities and deformities of age. By D. H. Jaques: Published by Fowler & Wells, New York.

We are glad to see the attention of parents and others strongly drawn to the important subject of health and physical perfection. This book does it admirably and is bound to find many readers. It is full of valuable information respecting the general laws of health. The book is quite a mechanical gem, and although it seems to promise a little too much, it is worth having.

THE PACIFIC EXPOSITOR.—A new religious Monthly Magazine "devoted to the exposition of God's word, and the preaching of the Gospel according to the standards of our church." Rev. W. A. Scott, D. D., Editor.

The first number of this Magazine is on our table and has a very fine appearance. Published by G. W. Stevens, 110 California street, for $3 a year.

The editor in his prospectus says, "We wish to do by the Press for our fellow men, just what we do for Calvary Congregation every Sabbath; that is, to expound, explain and preach to them the word of the Living God." In accordance with this plan it contains sermons on the "Gospel Minister's Platform," "Solomon's Temple," "Dedication Sermon of Calvary Church," "Geology teaching the Catechism," and an extract from a *Daily paper*, containing the expository remarks of Rev. Dr. Scott, on the Seventh chapter of Mark.

To the many friends and admirers of the editor, the *Expositor* will be a most welcome monthly, and perhaps none the less for containing so many of the sermons which they have listened to with delight in Calvary Church.

THE ECLECTIC MAGAZINE, for July. This is a live number. All who wish to know something more respecting the present European war than can be found in common newspaper articles, will be much aided in perusing the pages of this month's number of the *Eclectic*. "M. Kossuth's great speech in London," "Italy for the Italians," "Austria, France and Italy," are all worth reading. Few can read the "great speech" without acknowledging that Kossuth, is to-day, perhaps the greatest man in Europe. If he does nothing more, that SPEECH is worth the life-time of any European statesman.

REV. E. S. LACY.

The Ministers and churches in this State, who from the beginning have felt, not only affection for but the strongest confidence in the A. H. M. S., will read with great satisfaction, the plain, unambiguous, Saxon talk of Bro. Lacy. The *Evangelist* says:

Mr. Lacy, of San Francisco, thought he ought to say something, as coming from a part of the country where he had witnessed the operations of the Society. There are no jealousies between Presbyterians and Congregationalists in California—They have no suspicion of partiality in the Home Mission Society. It is a great argument that where the Society has a fair field, all are satisfied with it. With us, Presbyterians have, if either party, been most favored. No one has suspected partiality. He was not surprised that those who are fresh from the field of conflict, soiled and scratched and torn with the violence of their contentions, should complain; but we, who live in peace, are more impartial in our judgment.

Those who receive the money for this cause hold a sacred deposit. They are not the employees of this body—not the agents for one or another denomination. They are an independent Society—the agents only of their patrons who give or bequeath money for Home Missions, understanding the organization and the operation of the Society. Are not the Executive Committee Christian men? Do not they feel their responsibility? Do they not want to act impartially? As between the principals, do not they know that a damaging effect must follow any partiality? I have not heard what they have to say, and am opposed to the report which condemns them unheard. It is not Christian to do it. They cannot be fools as well as knaves—for partiality would commit their names to infamy in the Christian world.

Again, the Executive Committee are elected by ourselves. We have two-thirds of the influence. Are those men so weak as to be led about by the others? One of the oldest in that Committee is before us—the living embodiment of New School Presbyterianism—the power *before* the throne.—[This reference to Dr. Hatfield produced considerable amusement.] Is he a man to be led astray by Congregationalists? Dr. Asa D. Smith is another.

If there were good reasons for forming the Society, there are better for preserving it. We have been told that co-operation is one of the fundamental principles of New School Presbyterianism. It is a principle covering a broader field than any denomination. Ecclesiasticism may be intense selfishness. Where is Zion more beautiful than in Western New York? This is the result of co-operation. The same over all the West. I am surprised that men who have been sustained by that Society come here and accuse it of unfairness.

The Society and its works are the admiration of the world. Are we going to destroy what God has blessed? Palsied be the hand that would do it.—It is said the time has come for a separation. Is that true? Is the West full of churches? Is California, ninety three times larger than Delaware, supplied? There is fivefold more reason for continuing the Society than for organizing it.

But it is in the heart of the church to continue co-operation. Count the cost of withdrawing from the Society. Those who do it will find themselves few and weak. They will be left without funds. I will tell the brethren of the West, there will be no immediate colleges. There will be a famine—the lean kine will eat up the fat. Synod after Synod will refuse to go into the scheme. I think I may assure you, the Synod of Alta California will be found about on the Pacific before she will link herself to your Committee.

The Society must have some rule. Shall they give away funds given by pious hands without asking a question? The rules may not be the best possible; they may be altered. Seek for reform, not destruction. Everything important to the Presbyterian Church is involved in your proceedings.

FOUND AGAIN.—At Mud Springs, the quartz lead owned by Beard and others, has again been found by the company. It is said to be rich.

STATE NEWS.

PROMPT RELIEF.—Immediately on the receipt of the news of the destruction of Rough and Ready by fire, on Saturday, a subscription was started in Nevada, for the benefit of the sufferers.

SEVERE ACCIDENT IN SACRAMENTO.—Three sons of Dr. R. H. McDonald, the eldest aged about fourteen and the youngest six years, amused themselves with a horse and wagon, riding about in the vicinity of his residence, on H street, about 7 o'clock on Tuesday evening. Having hauled up in front of the house, the eldest jumped out, leaving the others in the vehicle, and while about hitching the horse, the animal becoming frightened by some boys playing near by, ran away, and, turning upon Seventh street, rushed full tilt against the gate in front of the residence of John Arnold, overturning the wagon and throwing out the boys. The youngest sustained a dislocation of the hip, the others escaped uninjured. The eldest, either by holding on to the halter or having a turn of it around his hand, was dragged some little distance, but without injury.

A SAD SCENE AT SAN QUENTIN—PUNISHMENT OF CRIME.—A day or two ago, two Sisters of Mercy were up here on a visit to Gillman, ex-police officer, with his two children. When they went away yesterday morning, Gillman was allowed to accompany them to the boat, and his parting with them is said to have been affecting in the extreme. He seemed almost broken-hearted, and wept bitter tears as he left them, exclaiming, "Oh God! Oh God! the mother a prostitute, and the father a convicted felon!" Poor man! Often has he risen from his bed (as his cell-mate tells me) with t e same exclamation upon his lips, and the agony of despair upon his countenance. "My children! My children! What will become of you, my children! my children!" was ever upon his lips, like the wailing of David for the ill-fated Absalom. At times poor Gillman, through thinking over his misfortunes, becomes to a certain extent deranged; and who can wonder at it? His load is, indeed, heavy to bear.—*Alta California*.

GLOOMY PROSPECTS ON THE HUMBOLDT.—The *Times* of the 2nd inst says: The crops in this section are suffering greatly at present for want of rain. But few crops of either grain or grass will be raised in this county this season. In the vicinity of Union this week we noticed fields of wheat, all headed out, not over twelve inches high. In that vicinity but few farmers will reap more than one-half the yield of last year.

SCARCITY OF VEGETABLES.—Vegetables, says the Yreka *Union*, July 14, of every description, are exceedingly scarce in this city, and the most of what is offered in the market, is brought in some instances from the neighboring valleys. The gardens near town have never recovered to any great extent, since the cricket stampede, some five or six weeks ago.

The smut, says the San Jose *Tribune*, has not injured the grain in that vicinity which is the growth of seed washed in a solution of bluestone.

GRASSHOPPERS have made their appearance in Sonoma county. The hills around Petaluma are completely alive with them.

BEES.—There parties in San Jose own 175 hives of honey bees. It is believed that bees really do better here than in any other part of the world. Eight hives increased this season by swarming, to twenty-five.

BIG TREE SHOOTS.—There are growing in San Francisco, shoots, or slips, from the big trees in Calaveras county. The young giants are now only a few feet high. The parent stem is near a hundred feet taller than Bunker Hill Monument, and before the little one can attain its parent's size, it must grow some four thousand years.

IMMENSE YIELD OF WOOL.—The famous French merino buck, known to stock breeders as "Grizzly," was sheared by his owners at San Juan, Monterey Montery county, May 13th, and his fleece weighed forty-two pounds! Grizzly is only three years old, and his fleece has been growing but a little over fourteen months.

New diggings have been discovered in the neighborhood of Sportsman's Hall, El Dorado county, which are said to be very rich.

The miners in the vicinity of Placerville are on a strike for water at lower rates.

QUARTZ LODES.—The quartz lodes of Plumas county are at this time attracting considerable interest, both at home and abroad.

RELIGIOUS ITEMS AND MISCELLANY.

At a recent Episcopal Convention at Charleston, S. C., after a long discussion on the marriage of slaves, it was concluded that they ought to have Christian marriage, and that it was wrong for the master to separate husband and wife, though when he did so, the slave was at liberty to seek other partners. It is quite evident that, in establishing a single basis for divorce, the founder of the Christian religion did not take into view the necessities of American slavery.

RELIGIOUS REVIVAL IN WALES.—Nine thousand have been converted in the two counties of Cardigan and Cærmarthen, since the commencement of the revival. In some localities almost all the people have joined either church or chapel, and I have heard it remarked that in one neighborhood there were only three people who did not profess religion; and this wonderful work is still progressing both north and south. Many thousands have been added to the churches and dissenting chapels within the last six months, and more particularly within the last three; and I have ascertained that seven churches in this neighborhood have had about seven hundred communicants added to them, chiefly within the last two months.—*British Messenger, May*.

RENOUNCING UNITARIANISM.—Rev. Wm. L Gage, formerly of Manchester N. H., but recently pastor of the Unitarian Church at Marietta, Ohio, has renounced the views and fellowship of Unitarians, and acknowledged his belief in the Supreme Divinity of the Lord Jesus Christ, and of the system of truth associated with his belief. Like the Rev. Mr. Coolidge, of Boston, he gave his reasons for this change of views in a sermon to his people on taking leave of them. The text was significant: Romans vi, 14, "Ye are not under the law, but under grace."

A libel suit, instituted by Father Chiniquy against another Catholic clergyman by the name of Brunette, has been pending in the Circuit Court, in Kankakee city. The trial lasted for two days and resulted in a verdict of $4,625 in favor of Father Chiniquy. The matter of the libel, we believe, consisted of certain slanderous and defamatory reports in reference to the plaintiff, put into circulation by Brunette.—*Springfield (Ill.) Journal, April 25.*

THE FULTON STREET MEETING.—Now recognized as among our well-established things, continues from day to day to be a centre of common interest to not a few faithful Christian citizens and strangers. The attendance, though less than at some seasons of the year, usually fills one room very full, and frequently a second meeting is held below. The morning prayer meeting, at 8 o'clock, in the small chapel of the Cooper Institute (No. 24) is well attended.—The Old Slip and John street meetings are continued with a good degree of prosperity, though not largely attended. The Monday morning prayer meeting at Clinton Hall, Astor place, is usually the resort of a large number. Though opened under the guidance of Episcopal clergymen, it is largely attended and assisted by both ministers and laymen of different evangelical denominations.—*N. Y. Evangelist*.

THE NAVY.—Rev. Mr. Stewart stated recently that there are now eight ships of the American navy on each of which a daily prayer meeting is held. Occasionally a little opposition is encountered, but their general good influence on the behaviour and discipline of the crew is acknowledged.

Dr. Hawes, of Hartford, Ct., estimates the whole number of Sabbath School teachers in Great Britain and the United States, at one million, and the number of scholars at seven millions; of the seven million scholars, four millions are in Great Britain, and three millions in the United States.

MINING ITEMS.

ANOTHER BIG STRIKE.—On Thursday morning Messrs. Corcoran & Forrest, who own the old Dunning claim on the San Andreas "Old Channel," struck upon a crevice near the rim of the channel, which turns out to be as rich as the best ground yet worked upon the claim. From two pans of dirt they obtained 26¾ ounces. The gold is quite coarse—in pieces weighing from $10 to $16 and $20. We learn that it is yet prospecting splendidly. In the evening of the same day the same amount was taken out in pans—making in all $1000, for a day's work.

ANOTHER.—The same day the above lucky "strike" was made, Mr. Adams obtained $15 from a single pan of dirt in Latz & Co.'s Union Tunnel claim. It is evident that our mines are not yet nearly worked out.—*San Andreas Independent*.

THE NEW DIGGINGS.—In relation to the new diggings recently discovered near Truckee Meadows, the San Juan *Press* says:

Messrs. Walsh and Woodworth, of the latter place, returned on Thursday night, and confirmed the report, and further declare the existence of good placer diggings. The earth is said to be light, moist and easily worked, but much difficulty will be experienced in obtaining water.

Judge Walsh, of Grass Valley, who recently went to the scene of the newly discovered gold and silver diggings on the Truckee river, has just returned to Grass Valley. He corroborates former reports as to the richness of that country for gold and silver.

IMPROVEMENTS.—Two new quartz mills have recently been erected in the lower part of Calaveras county, one at Ramsay's Flat, and the other at Salt Spring Valley, immediately below the large reservoir of Capt. Hanford.

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HAZLITT'S WORKS, in five volumes, comprising his "Table Talk," "Lectures on Literature," "Essays," and "Spirit of the Age." In many passages, Hazlitt takes rank with Burke and Rosseau, in some he is superior to Macaulay. His acute criticism, his bold thought, his sparkling expression and style make him one of the most remarkable writers of modern times. We admiringly commend it to all who have a taste for the very first class literature.

Lyon's Magnetic Powders, or Flea Powder.

Will destroy Garden Insects, Cockroaches, Bed-Bugs, Fleas, Ants, Moths, and all pests of the vermin kind.

The importance of a reliable article of this kind is inestimable. In warm weather all nature teems with these annoying foes. The powder is the only article ever discovered which will exterminate them. A company of botanists, from the Horticultural Society of Paris, while amidst the ferns of Asia, observed that all insects lighting upon a certain kind of plant very soon dropped dead. This fact was made use of to guard their night camps from these intruders. Quantities of the plant were brought home by Mr. E. Lyon, and found a positive insect destroyer in exery experiment. It is simply a powdered leaf chemically prepared to resist the effect of age and climate. Medals and Letters Patent have been obtained from the governments of England, France, Germany and Russia, from the World's Fair, and numerous medical and horticultural colleges and societies.

Letter from the President of the United States.

"EXECUTIVE MANSION, WASHINGTON, 31st Jan., 1858.

"MR. EMANUEL LYON—Dear Sir: I have the pleasure to inform you that the Royal Commission, of the World's Fair, at London, have awarded you a Medal and Certificate for the great value of your Magnetic Powders, &c.

"MILLARD FILLMORE, Chairman."

The above was accompanied by a certificate of Prince Albert.

IT IS FREE FROM POISON.

NEW YORK, October 1st, 1858.

MR. E. LYON—Dear Sir: We have analysed and tested your Magnetic Powders and find them perfectly harmless to mankind and domestic animal, but certain death when inhaled by bugs, ants and insects.

JAMES R. CHILTON, M. D., Chemist.
LAURENCE REID, Prof. Chemistry, N. Y. Hospital.

Mr. John L. Rome, Superintendent of the New York Hospital, says, "he has expelled all the bugs, ants, roaches, moths, &c., with Lyon's Powder, and finds it of immense value."

Every Gardener and housekeeper must have a direct interest in an article of this kind. Reference can be made to the Astor, St. Nicholas, and Metropolitan Hotels; to Judge Meigs, President of the American Institute; James Gordon Bennett, Gen. Winfield Scott, Cyrus W. Field, L. M. Pease, of the Five Points Mission, &c. &c. Judge Meigs says, "This discovery of Prof. Lyon, is of national importance. The Farmers' Club have tested it thoroughly. It will destroy locusts, grasshoppers, ants, moths, bugs, and all vermin. Garden plants can be preserved, and houses made pure."

Arrangements are now made through Messrs. BARNES & PARK, of New York, to have it sold throughout the world. Many worthless imitations are advertised. Be cautious!

"NEW YORK, Nov. 8th, 1858.

"In retiring from business, I have sold my Insect Powders and Pills, Letters patent, and the secrets pertaining thereto, to Messrs. BARNES & PARK. This Powder is a discovery made by myself, and brought from the interior of Asia, and is unknown to any other persons. The genuine and effective article is put up in tin canisters, and will continue to bear my name. E. LYON."

Rats and mice cannot be reached by a powder, and are killed by a MAGNETIC PILL. Order them through any merchant.

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But Lyon's Pills are mixed for rats and mice.

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HAVE JUST RECEIVED
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UNDERSHIRTS, DRAWERS, SHIRTS,
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And everything appertaining to a Gentleman's Wardrobe to which we call the attention of our friends and the public generally.
We have also received by recent arrivals some new and desirable patterns of
BOY'S CLOTHING,
Embracing every variety of Material, Style and Fashion. Made expressly for us by our house in New York, to which we would call the particular attention of the Ladies.
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COLLEGE OF CALIFORNIA.
COLLEGIATE SCHOOL AT OAKLAND.

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The site of this School is a choice spot on the Encinal of Oakland. While its nearness to the great center of trade and motion in the State, and its position on the same Bay, renders it easy of access to visitors, it is sufficiently remote and separate to secure to the student a safe and proper seclusion.

The principal buildings are the Mansion House and the Academy Hall. The Mansion House is a three-story building, well finished, of ample dimensions, and arrangements suitable for the accommodation of such a number of resident pupils as may be desired. The Academy Hall is a fine structure, 50 feet by 30, with wings, affording a common Study Hall and Recitation Rooms, sufficient for one hundred and fifty pupils.

The grounds are ample, embracing an area of several acres, beautifully shaded by lofty oaks, and furnished with a gymnasium.

STUDIES.

The Studies are divided into three courses. The first, of two years, is introductory to the others. The second and third are of three years each: the one of these is preparatory to College; the other comprises the branches of a Common English Education, with extra and optional studies, adapted to special business professions and pursuits.

Boarding.

Students from abroad, unless they shall reside in the families of particular friends or other guardians, are expected to board at the Mansion House, in the family of Mr. Holt, one of the principal teachers, where they are to enjoy as far as practicable, the advantages of a home.

The price of board, room, lights, washing, evening instruction and family care, for each pupil, is $7 50 per week, payable every four weeks in advance.

Students are expected to furnish their own rooms; but if any prefer it, the Institution will provide the furniture, charging an entrance fee of $10 00. It is particularly requested, also, that articles of clothing be distinctly marked with the owner's name. Price of board is not remitted in case of absence, except for the reasons specified for remitting tuition.

TIME.—The Academic year commences on the 3d Wednesday in December, and the second, on the 3d Wednesday in June.

TERMS OF ADMISSION.

No applicant for admission will be received without giving evidence of entire freedom from bad habits, or a reliable purpose to keep clear of such habits in future. No applicant shall be admitted to any degree in either of the courses, without having passed a satisfactory examination in all the previous studies.

Prices of Tuition.

In the Studies of the Introductory Course......	$5 00	per month
" " " Common English Course..	6 00	"
With the addition of either of Modern Languages	9 00	"
Higher Mathematics and Natural Sciences......	10 00	"
Preparatory to College......	9 00	"
Drawing......	3 00	"

Conditions of Payment.

Payment for Tuition is *in all cases required in advance*, and it is not remitted on account of absence, unless the student is discharged, or his absence is occasioned by some providential necessity.

If payment is made in advance for a whole session, the Treasurer's receipt will be good to the holder for tuition during any five months of the same year.

The next term will commence on Wednesday, the 20th of July.

The College.

The College will be open for a Freshman Class at the commencement of the Collegiate year, in July, 1860, at which time such means of instruction will have been provided as the very best accommodation of the Class shall demand.

For admission or information, application may be made by letter, or otherwise, to Rev. Henry Durant, Principal, Oakland, Cal.
SAM'L H. WILLEY,
San Francisco, July 20, 1858. Sec. of Trustees.

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Machinists,	Miners,	Masons,
Cooks,	Laborers,	Bricklayers,
Coachmen,	Gas Fitters,	Plasterers,
Gardeners,	Clerks,	Millers,
Laundresses,	Salesmen,	Brewers,
Sawyers,	Bakers,	Jewelers,
Moulders,	Confectioners,	Engravers,
Seamstresses,	Shipsmiths,	Tailors,
Grooms,	Locksmiths,	Brick Makers,
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Attend to renting houses, stores, leasing land, &c.
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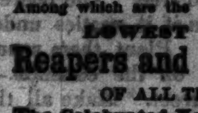

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Reapers and Combined Machines,
OF ALL THE VARIOUS STYLES:
The Celebrated New York Reaper, cutting from 6½ to 7½ feet swath.
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ETC.......ETC.......ETC.
The subscribers having purchased and made arrangements for a full supply of Agricultural Implements in New York and Boston, they will be
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Nos. 3, 4 and 5 Washington Street,
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Year Book of Facts (London,) for 1859;
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Tremellan and his Friends, by the author of Recreations;
Ambrotypes;
The Pillar of Fire;
The Ministry of Life, by the author of Ministering Children;
The Power of Prayer, by Prime;
Spurgeon's Gems;
Olshausen's Commentaries on New Testament;
Both Sides—Protestant and Roman Catholic;
Annals of the American Pulpit;
Bushnell on the Natural and Supernatural;
Bushnell on the New Life;
Wayland on Salvation by Christ;
Wayland's Sermons to the Churches;
The Higher Christian Life, by Boardman;
Notes from Beecher's Discourses;
The Saint's Experience, by Guthrie;
The City, &c. by Guthrie;
Blodget's Climatology of the United States;
Beauties of Ruskin;
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SUNDAY SCHOOL BOOKS.

From the American Sunday School Union; American Tract Society; Methodist Book Room; Carter's and other publishers. Sunday School and Church Music Books; Sample Hymns, Hymn Books, &c. &c. A general assortment of Stationery and School Books, Wholesale and Retail.
ALLEN & SPIER,
Union Book Store, 149 Clay Street.
N. B.—Our Store which has been below the grade, is now raised to the level of the street.

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ONE OF HOE & CO.'S CARD PRESSES, in good order, capable of printing 1000 cards per hour. Also, several fonts of new and second hand Job Type, Chases, Imposing Stone, &c. Any of the above will be sold at less than original cost.
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IMPORTERS AND MANUFACTURERS OF
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WE HAVE NOW IN STORE, AND ARE IN REGULAR receipt by every Clipper arrival, of large invoices of Goods, making, with our extensive manufactures, a larger and better assorted stock of Furniture of every description, than has ever before been offered on the Pacific coast, consisting in part of:
5,000 dozen Chairs,
400 dozen Stools,
2,000 Bureaus,
1,000 Sofas,
200 cases Tables, ass't'd,
30,000 lbs Hair,
50,000 lbs Moss.
PULU, Best Live Geese Feathers, Blankets, Comforters, Sheets, Pillow Slips, &c. &c.
Tilden's Varnish, Mouldings, Veneers, and a general assortment of Furniture Trimmings.
Our great facilities for Importing and Manufacturing, enable us to offer our Immense Stock of Goods at less prices than any other house can import them.
All orders from the country will, as formerly, receive our careful and prompt attention.
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Available in the principal Cities of the Union and the Canadas.
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Parties desiring to bring funds to California can do so to advantage by depositing to our credit with the American Exchange Bank, New York, for which a Certificate will be given for their credit with us in San Francisco. We will pay the same on presentation, together with the two per cent. premium.
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OF ALL KINDS, IS OF
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AT THE
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They have a Large and well selected Stock of the most
Fashionable and Elegant Fitting Garments,
Manufactured principally by
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TOGETHER WITH
Gents' Furnishing Goods
Of every description: and they sell at
Much Less Prices,
Than any other Store in San Francisco, and their Motto is
"ONE PRICE."
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NOISY CARRIER'S.

SAN FRANCISCO, MAY 12, 1859.
GENTLEMEN:—We offer you the following inducements, to close us out:

		REG. PRICE.
Best quality White and Blue Laid or Wove Letter Paper, per quire	20 cts.	50
Best quality Note Paper, all sizes or colors, per quire	25	50
Best quality French Carmine Ink, per bottle	25	50
" David's Red Ink "	12½	25
" Arnold's " "	12½	25
" " Writing Fluid, qts	75	1 00
" " " pints	37½	50
" " Copying Ink, qts	1 00	1 50
Other sizes in proportion.		
Faber's Pencils, per dozen	50	75
Portfolio " Tipped	25	50
Prepared Gum, with Cap, large	50	75
" " small	25	50
Wafers, per dozen boxes	25	1 00
50 lbs Blotting Board, per sheet	10	25
Stamps, Type, and Ink, for clothing, per name	75	1 50
Payson's Indelible Ink, per bottle	25	37½

Gold Pens, at Discount of 33⅓ per ct. from regular prices.
Novels, at one-half New York Market Prices.
☞ *All our other Goods in about the same Proportion.*
We are in a Wooden Building, and contrary to our expectation are unable to effect Insurance, even for a short time, therefore feel the necessity of changing our Goods into Cash, before they are changed into Ashes.
AUCTION SALES:
Tuesday, Thursday and Saturday Evenings.
AT HALF-PAST SEVEN O'CLOCK.
ml2 3m CHARLES P. KIMBALL.

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WHEELER & WILSON'S
FIRST PREMIUM SEWING MACHINES.
AT REDUCED RATES.
The character of Wheeler & Wilson's Sewing Machines is too well established to admit of any controversy in regard to their merits. They have received the commendations of all the papers in the country, and received the FIRST PREMIUM at all the fairs in 1858, OVER ALL OTHERS. The Scientific American says—"It is WITHOUT A RIVAL; SIMPLE, NOT EASILY PUT OUT OF ORDER."
WHEELER & WILSON'S stitch is alike on both sides of the fabric sewed, and
WILL NOT RIP OR RAVEL.
Every kind of sewing can be done on Wheeler & Wilson's Machine. [illegible]
HEMMERS, for wide and narrow hems, with each machine. All machines warranted. [illegible]
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JONES, WOOLL & SUTHERLAND,

LOOKING GLASS AND PICTURE STORE,
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ARTISTS' MATERIALS OF ALL KINDS.

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DEALER IN
FRESH & SALT FISH,
STALLS, Nos. 38 AND 39,
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SAN FRANCISCO.
N. B.—[illegible]

THE SOUL WAITING.

I am foot-sore and very weary,
But I travel to meet a friend;
The way is long and dreary,
But I know that it soon must end.

He is travelling fast like the whirlwind,
And though I creep slowly on,
We are drawing nearer, nearer,
And the journey is almost done!

Through the heat of many summers,
Through many a spring-time rain,
Through long autumns and weary winters,
I have hoped to meet him, in vain.

On the day of my birth he plighted,
His kingly word to me;
I have seen him in dreams so often,
That I know what his smile must be.

I have toiled through sunny woodland,
Through fields that basked in the light,
And through the lone paths in the forest,
I crept in the dead of night.

I will not fear at his coming,
Although I must meet him alone;
He will look in my eyes so gently,
And take my hand in his own.

Like a dream all my toil will vanish,
When I lay my head on his breast;
But the journey is very weary,
And he only can give me rest!

—*Miss Procter.*

Harriet Martineau on Louis Napoleon.

It may be enquired why he is so eager, when it is certainly the opinion of so many qualified judges that the war will make an end to the Bonapartes. Why could he not "let well alone," it will be asked, why throw himself into a position which would be one of grave peril for the most firmly seated potentate? The current explanation—a very remarkable one, whether more or less true—is that he buys off his executioners with this war. He was once, it is whispered, a Carbonari, and bound by the oath of that society to do his *possible* for the liberation of Italy. When the appointed three years grace had expired—three years during which he did everything for despotism, and nothing for liberty—he was under sentance of death, as judicial and inevitable as a sentance before any other tribunal. Hence the attempt against his life, and eminently Orsini's, and hence the alteration of the man since the date of that attack. He is aware, it is said, that the attempt will be made again and again, until it succeeds; and hence his feverish obstinacy and reckless haste in undertaking the liberation of Italy, against the united will of his subjects and allies (with the exception of Piedmont alone), at the risk of the world's fatal mockery for going a long way to confer freedom on strangers, while he will not allow the good people of France to think, speak, or move, or manage their own affairs, public or private. Though he is not the sagacious man he was, he must be aware this war will not stop short of a settlement of the controversy between despotism and free government on the continent of Europe. He must know that his selfish, upstart, uncalled for despotism, stands even worse than the old traditional absolutism of the German and Russian governments. Thus he has a bottomless gulf on either hand, and many a chasm across his narrow path. Assassination first; defeat, if he lives to sustain it; these are his first perils; and if he escapes them, there remains the strong probability—almost the certainty—of the overthrow of his dynasty in any event. If Italian liberty is prostrated by the despots, he, as the champion of that liberty, is defeated; and if, on the contrary, the Italian cause triumphs, the French will no longer endure despotic rule from the hands which have made other nations free. There remains the alternative of bringing the Italians under a French yoke: necessary to observe in regard to this, that a people or a group of people who would cast off Austria, will not submit to any other Power. They certainly need not; and therefore they will not. Such seem to be the prospects of the newest, rawest, vulgarest, most selfish and violent of European tyrants; and thus closely is his destiny implicated with the grand conflict which is to decide how the nations are to live from this day forward.

GARIBALDI.—A Paris paper says: "The exploits of Garibaldi eclipse all other events of the war. You will have received a long succession of telegrams recording the leading features of this hardy and triumphant advance. His name is in every mouth, and if the fortune of war should favor him but a little while longer, he will be looked upon in France as the Bonaparte of the campaign.

"The standard of revolt against the Austrian yoke rises everywhere on his path as he moves along. People are actually contemplating the possibility of his getting to Milan, while the French and Austrian armies are looking at each other across the Po. His dispatches, written in the true *veni, vidi, vici* style, are said to run in this way:—"I have been attacked by the Austrians; I have beaten them; I am pursuing them; the population rise and help me."

"When Napoleon I., entered Italy in 1796, he gained six victories in fifteen days, took one hundred and twenty standards, fifty-five pieces of cannon, and 15,000 prisoners.

The latest account of him is as follows:

"General Garibaldi, with his Italian volunteers, was making some bold movements in Lombardy towards the Austrian right, and had met with the most brilliant success. Badly provided with artillery and cavalry, and having under his charge a corps of five or six thousand men, he was launched upon those northwestern districts of Lombardy wherein, or closely bordering which, lie the well known Italian lakes. His object was a revolutionary one. He was, if possible to get up a revolt against the German yoke, and so embarrass the enemy. The ready response and simultaneous uprising of the inhabitants, his own undoubted military genius, and the audacious gallantry of his troops, seem to have carried him far beyond the achievement laid out for him. He had defeated his opponents at Verese and Como (the latter a city of some 20,000 inhabitants); transferred the Austrian steamers on the lake of Como to his own purposes; revolutionized the Valteline; drawn hundreds of recruits to his standard; occupied Lecco; and thus became master of the famous Stelvio Pass, which is the grand route from the Tyrol to Milan; advanced towards this last named city; and taken up a position at Cameralta.

The following proclamation was issued by Garibaldi on entering the Lombard territory:

LOMBARDS.—You are called to a new life, and you will respond to the appeal as your fathers did of yore at Pontida and Legnano. The enemy is the same as ever—pitiless, a black assassin, and a robber. Your brethren of every province have sworn to conquer or die with you. It is our task to avenge the insults, the outrages, and the servitude of twenty generations; it is for us to leave to our children a patrimony freed from the pollution of a foreign domination. Victor Emmanuel, chosen by the national will for our supreme chief, sends me to organize you for this patriotic fight. I deeply feel the sanctity of this mission, and I am proud to command you. To arms, then! Bondage must cease. He who can seize an arm and does not, is a traitor. Italy, with her children united, and freed from foreign domination, will know how to reconquer the rank which Providence has assigned her among nations.

Throughout the whole of the Canton of the Tessin, Garibaldi's success has been hailed with unconcealed enthusiasm, which is easily explained by the analogy of race and language on the one hand, and the resentment nourished against the Austrians for the severities often exercised against refugees who had visited Lombardy on private matters.

DAILY IMMERSION OF THE HEAD.—Dr. Bissell, one of the quarantine physicians at Staten Island, states it as his opinion that "if a person's hair is washed and combed every day, he is not liable to disease."

The Norfolk *Herald* adds the following corroborative testimony:

"So important a result from so simple a cause may seem incredible to many, but not to us. There is not a more effectual preventative of disease than the immersion of the head in cold water every morning the year round. We know an old gentleman, now the rise of seventy, who says that until he was thirty years old, he was of a weakly constitution, and particularly liable to attacks of billious fever, violent colds and headache; but having heard that the best preventative of headache was to wash the head in cold water every morning, immediately after rising, he then commenced the practice, and has continued it to the present time, and during the interval of forty years, has never had the billious fever, hardly knows what the headache is, and though sometimes taking cold, has never had a cold that hindered him from attending to his ordinary affairs; add to this, he passed unscathed through the terrible epidemic of 1855.

NOT ASHAMED OF THE BIBLE.—I stopped one day at a blacksmith's shop. The forge was glowing brightly and the anvils ringing merrily. But as soon as I opened my bundle and showed them the beautiful new books, the men left their work and gathered round me. One was a young man of twenty-five. He told me that when he first left home to earn a living for himself, his mother gave him a Bible. He put it into his pocket and started. He went to shop after shop, but without success; all were full. Not discouraged, he determined to try yet once more, but there came the same cold answer,

"We have enough."

Tired out and almost disheartened, he sat down upon a block in the shop, and, having nothing else to do, pulled out his mother's Bible, and commenced reading. Soon the owner came along, and seeing him reading, asked:

"What are you reading?"

"The Bible," was the reply.

"You can go to work," said the owner; "I will furnish you with employment."

Boys! never be ashamed to be seen with your Bible. "They that honor me, I will honor," saith the Lord.

JOHNNY AND THE VIOLETS.—Johnny, a little boy of six summers, stood one day and watched his mother transplanting her violets in the fall. Some of them were deeply imbedded in the grass and would quiver and break as they were torn from it as if they really felt the shock in every fibre. And the dark green leaves wilted down in the new places where they were planted, and they looked as if they might be grieving to go back to their old home again. A few days after, his mother was writing to his father, who had been absent some time.

"What shall I tell your father for you, Johnny?" she said.

"Tell him," said Johnny, I feel just as sorry for him as a bunch of violets pulled up by the roots."—*North Carolina Presbyterian.*

PLEASANT VILLAGES.—The villages of New England are among the pleasantest in the world, and the chief secret of their charm is summed up in one word—Trees. The people who laid them out a century or two ago, had the good sense to plant a few score of young trees about the green and along the streets. Now look at them! Glorious elms arch the streets, and envelope the place in shade. The meanest cottage is pleasant and picturesque if it stands beneath a fine old tree. The poorest village is good to live in if it nestles under giant trees. Plant trees. Plant them round the church. Plant them on the common.—Plant them along the street. Make all the villages and towns pleasant with trees.

PROVING A CHARACTER.—Some time ago, in one of our Sacramento Courts, a young lawyer produced an old negro man to testify to the good character of another negro, on trial for grand larceny. After having taken the oath and been put upon the stand, the lawyer asked him "what his client's general reputation was?" The old darkey scratched his head, as if studying for an answer. "State to the jury," continued the lawyer, "what his character for honesty is among his neighbors." "Well," replied the darkey, "I don't know. He has no money, and nobody doesn't see him do nuffin; so he must steal, or do sumfin of dat kind fur a livin'." It was impossible for the Court to maintain its gravity, and so a universal guffaw was indulged. The witness was ordered to stand aside.—*Sac. Standard.*

THE LORD'S PRAYER IN DEATH.—A Sunday school scholar was dying. Her friends had gathered around to listen to her dying words. After she had been raised in bed, and had spoken a few words to each one, she said:

"Now, mother, I would like to have you lay my head down on my pillow."

Her request was granted.

"Now," said she, I want to say the Lord's Prayer, just as I said it when I was a little child."

Slowly and fervently that beautiful prayer was uttered. For a few moments a smile played around the lips of the dying girl, and then her happy spirit winged its way to that better land where prayer is lost in praise.

The Emperor Alexander was present at a collection in Paris for one of the hospitals. The plate was held to the Emperor by an extremely pretty girl. As he gave his luis d'ors he whispered, "Mademoiselle, this is for your bright eyes." The girl curtseyed, and presented the plate again. "What!" said the Emperor, "more!" "Yes, sire," said she, "I now want something for the poor."

WATER-CURE AND MOTORPATHIC ESTABLISHMENT
ELECTRO-CHEMICAL BATHS.

DR. BARLOW J. SMITH,
Graduate of the New York Hygeio Therapeutic College,
Has opened a First-Class Water-Cure and Motorpathic Establishment in the large and pleasant house formerly occupied by Mrs. Tilden, on

SEVENTH STREET, BETWEEN I AND J, Sacramento.

THE ESTABLISHMENT IS THE FIRST on the Pacific coast that combines all the advantages of Hygienic medication, and will be equal to any in the Atlantic States or Europe.

By the treatment of Dr. Smith, all *curable* diseases, acute or chronic, can be cured. His *theory* of disease is not that of the old school, hence his practice is not to destroy the vitality and diminish the powers of life by the lancet, cupping, leeching, blistering, burning, purging, and vomitting, means so destructive to real health. Those suffering from weak and inflamed EYES, BRONCHIAL and CATARRHAL AFFECTIONS, DISEASES OF THE HEART, LUNGS, LIVER, KIDNEYS, DYSPEPSIA, CONSTIPATION, APOPLEXY, FITS, PARALYSIS, RHEUMATISM, NEURALGIA, FEVER OF ALL TYPES, FEVER AND AGUE, PUTRID SORE THROAT, CROUP, SCROFULOUS DISEASES, PILES, PROLAPSUS, INFLAMATION OF THE BOWELS, CHRONIC AND ACUTE DIARRHŒA, should try the advantages of this institution before taking poisonous drugs, and thus lessening their chances of a permanent recovery.

☞ CANCERS cured by an entirely new process.

Bone Setting.

Dr. Smith has a knowledge of the ART OF BONE SETTING, so successfully practiced by Dr. Benoni Sweet, of Connecticut, and is the only one in California familiar with his peculiar system. Water is by far the most effectual curative agent in all cases of broken bones, dislocations, sprains, bruises, &c., &c.

FEMALE DEPARTMENT.

The arrangements of the institution are particularly adapted to the successful treatment of uterine diseases and displacements, curvatures of the spine, &c. Dr. Smith will give special attention to this class of diseases, which, according to the decision of the State Medical Board, are alarmingly prevalent in California. Women anticipating confinement will be accomodated with pleasant and separate apartments, the best medical and surgical attention and nurses in the State, and every convenience calculated to render parturition easy and natural, at even less expense than the ordinary charges of physicians.

Gymnasium.

The institution will have a Gymnasium, with various appliances adapted to all degrees of physical strength, where ladies either connected with the institution or not, can take judicious and healthful exercises.

Electro-Chemical and Vapor Baths.

The Electro-Chemical Baths, now conceded to be so valuable when judiciously applied, in eradicating the effects of the POISON OAK, and other poisons, both mineral and vegetable, and in the treatment of Rheumatic, Neuralgic, Paralytic and Cutaneous diseases, will be administered to patients without extra charge.

Insanity and other Mental Derangements.

Dr. Smith having been a teacher of Phrenology, the acknowledged science of mind, and being familiar with the different temperaments which constitute the basis of mental and physical vigor, he is the better enabled to diagnose and treat the diseases of the mind—insanity in all its forms, &c., &c.

Those having friends afflicted with insanity, should call on Dr. Smith, who will satisfy them of his thorough knowledge of the human mind in its healthy and diseased condition.

NEW YORK, August 1, 1858.

TO WHOM IT MAY CONCERN: This certifies that Dr. Barlow J. Smith is a graduate of the New York Hygeio Therapeutic College, which college has a regular charter from the Legislature of the State, and is authorized to grant Diplomas conferring on its students all and the same privileges and immunities in relation to the practice of the healing art, that is conferred by the Diplomas of any Allopathic or other Medical College in this country.

Dr. Smith has also devoted much attention to Phrenology, especially in its connections with Physiology and Pathology, a portion of the time under the instructions of Fowler & Wells of this city, and has labored *successfully* as a teacher and lecturer on these subjects.

R. T. TRALL, M. D.
Principal N. Y. Hygeio Therapeutic College.

Complimentary Resolutions.

At a close of a course of ten lectures on Phrenology and Physiology by Dr. Barlow J. Smith, at the Hygeio Medical College, New York, the following resolutions were unanimously adopted by the medical class, with the request for their publication in the Phrenological and Water Cure Journals:

WHEREAS, We have listened with pleasure and profit to a course of lectures by our fellow-student, Dr. B. J. Smith, on Phrenology and Physiology, and as we deem the *science* of Phrenology as connected with Physiology, of the utmost importance, therefore,

Resolved, That in Dr. Smith we recognize a teacher of whom this College may well be proud, and that he is capable of reflecting honor upon the sciences he so ably demonstrates.

Resolved, That his discoveries in Physiology claim our highest attention and regard as reformers and students of nature.

Resolved, That we highly appreciate Dr. Smith's application of Phrenology to the study and diagnosis of disease; and that as students of medicine we have derived principles of diagnosis which are of inestimable value, being enabled to determine, from an examination of the head, to what particular disease a person is predisposed.

Resolved, That as the principles of Phrenology by which Dr. Smith determines the healthy or diseased condition of the body are original, not having been claimed or set forth by any other individual, he deserves great credit for their discovery.

Resolved, That as Dr. Smith intends to leave our institution soon for a permanent residence in California, with a view to the dissemination of these truths and the principles of Hygiene, as taught at this College, we heartily recommend him to the friends of our cause wherever he may locate.

(Signed) A. T. HAMILTON, M. D., B. W. CHILDS, M. D., E. H. PHILLIPS, M. D., *Committee.*

Dr. Smith will attend patients in all parts of the city, so far as he can consistently with the interests of those in the institution.

Persons can be accommodated with Baths and treatment at the institution without board if desired.

THOMAS HILL will attend to the business department of the institution.

The families of Dr. Smith and Mr. Hill will reside in the institution, and no pains or expense will be spared to make it a pleasant and health-restoring home for invalids.

A limited number of persons desiring PHYSIOLOGICAL DIET can be accomodated.

TERMS:

Consultations, verbal or by letter,	FREE.
For Board and Treatment, per week, (according to the attention required.)	$20 to $30 00
Examination, with verbal advice for home treatment,	5 00
" " written "	10 00

Letters of inquiry promptly answered, and Circulars sent on application.

BARLOW J. SMITH, M. D.

References.

Messrs. D. O. Mills, Sacramento.	Mr. C. T. Fay, San Francisco.
Chas. Crocker, "	Hon. Gilbert A. Grant, "
L. Upson, "	F. P. Tracy, "
Isaac Lohman, "	Rich. Chenery, "
J. B. Wooster, "	J. A. Banks, "
Thos. Gardner, "	P. L. Weaver, "
L. A. Booth, "	S. A. Ballou, Plumas Co.
H. P. Osborn, "	P. F. Caine, Oroville.
C. Cole, "	F. E. Cannon, Butte Co.
Mark Hopkins, "	

TO THE PUBLIC.

Dr. Smith having established a first class Water Cure and Motorpathic Institution in this city, and feeling a great interest in the success of such an Institution, based upon natural and rational principles of the healing art, I have taken charge of the business department. Dr. Smith is a graduate of a regularly chartered Medical College, a thorough Physician by nature, as well as education, and I can assure those who consult him and adopt his treatment, that they will rejoice in the inspiration of returning health, and verify all that is said in his favor.

THOMAS HILL,
Late of Hill, Wooster & Co.

Motorpathy, or Movement Cure.

Of MOTORPATHY, it is only necessary to say here that Peter Henry Ling, the originator of this system, was a Swede, and that his system has been practiced in Sweden in an institution sustained by Government, for nearly forty years, and that it has received the highest commendations from several governments, commissions of inquiry, and physicians of the highest standing.

BAYARD TAYLOR, who was treated in the institution at Stockholm, thus speaks of it:

"Ling's system not only aims at reducing to a *science* the muscular development of the body, but by means of both active and passive movements, at reaching the seat of the disease and stimulating the various organs of the body to a healthy action. In the former of these, Ling has certainly succeeded; there is no other system of muscular training that will bear comparison with his. During the time of my attendance I could not help but notice the effect of the discipline upon the patients, especially the children. The weak and listless gradually strengthened themselves; the pale and sallow took color and lively expression; the crippled and paralytic recovered the use of their limbs—in short, all, with the exception of a few hypocondriacs, exhibited very marked improvement. There was no voluntary exercise, everybody was being exercised upon. The result of my observations and experience was that Ling's system of physical education is undoubtedly the best in the world, and that as a remedial agent in all cases of congenital weakness or deformity, as well as for those diseases which arise from deranged circulation, its value can scarcely be over-estimated."

There are several institutions in the United States established upon this system, of which we will mention that of Charles F. Taylor, M. D., in New York city, the celebrated institution of Dr. Hamilton, of Rochester, N. Y., (exclusively for women,) and that of Dr. Halsted, at Round Hill, Northampton Mass.

Hydropathy.

The success and advantages of Hydropathy over the old system of poisonous drug medication, are well known.

In the use of water, Dr. Smith does not rely upon COLD water alone, but upon water of all temperatures, according to the strength of the patient and the nature of the disease, *in connection* with all other hygienic conditions, such as AIR, ELECTRICITY, DIET, REST, EXERCISE, &c., &c. Neither does he believe water will "wash out all diseases," as some Allopaths are ignorant or malicious enough to charge upon Hydropathists; but as water enters more largely into the constituents of the body than all other elements combined—the new-born infant being composed of about *ninety* per cent. of water, the adult of about *eighty* per cent., and as water forms about *ninety* parts of one hundred of blood, the fluid which supplies every part with its vitality—consequently the human system has more affinity with water and yields more readily to its influence than to any and all other elements known to the *materia medica*. Those who have seen its power and given it a fair trial never go *back* to drugs. Wherever there is disease, there is generally inflammation, and what will absorb heat so readily and surely as water? You who are sick, ask yourselves if there *can* be any affinity between your systems and poisonous drugs. A few years since there was not an advocate of Hydropathy, now there are hundreds of thousands in the United States and Europe to testify in its behalf. Try it and you will bless the day. [ap 7.

SCHREIBER'S PULU DEPOT,
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Next door to Hotel International, San Francisco.

DRY PULU
—IS THE—
Healthiest, Softest, Cheapest,
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Most Durable Material for Bedding now in use
—ALSO,—
10,000 lbs. BEST BLACK MOSS
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N. B.—Bedding of all descriptions on hand and for sale, wholesale and retail. mar1

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—AND—
SILVER PLATED WARE.
QUARTZ WORK
OF ALL KINDS CONSTANTLY ON HAND.
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Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchaser as if the article had been selected under their own supervision.

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WATCH
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GOLD OF THEIR OWN DIGGING,
Can have it done by forwarding the Gold to the undersigned, at his address as above, where also may be found a fine assortment of
PATENT LEVER MOVEMENTS,
Ready for Casing.
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They execute, to order, in the best style, and at short notice—

Posters,	*Billheads,*	*Circulars,*
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Programmes,	*Certificate do.*	*Labels,*
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And in fact everything that can be printed: and the principal recommendations for their work are the

Low Prices at which it is done, and its Superior Style and Elegance.

They have the advantage of a POWERFUL STEAM ENGINE, and two of ADAMS' PATENT POWER PRESSES for fine book and newspaper work, acknowledged through out the United States to be the

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For book work they possess large fonts of type, most of which is new, by means of which a clearness is given to the print that can never be obtained from worn-out material.

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of all sizes and styles.
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☞ Lead Coffins made and forwarded to any part of the State.

☞ 154 Sacramento street, San Francisco, Cal.

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New and Choice Varieties for Retailing,

Received by every Steamer, direct from manufacturers in Philadelphia and Eastern Cities.

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MARK YOUR LINEN!

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And various Farinaceous Preparations.

Spices,	Seasonings,
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Pickles,	Etc., etc., etc.

We will sell at the lowest *Market Prices*, whether at *Wholesale* or *Retail*, and warrant Goods to be what we represent them to be. Orders from the Country promptly filled. Goods delivered at the wharves, free of charge.

☞ Choice Fresh Butter and Eggs wanted. ☜
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Thorough instruction is given in all the branches taught in the best academies in the East, and none as students are desired except those who wish to make the best improvement of the advantages here enjoyed.

Whole expenses for board, tuition, room, family superintendence, and fire wood, **$160 for three months,** paid monthly in advance.

Students furnish their own rooms except that stoves are provided.

No visitors are desired on the Sabbath.

For information, address the Principal at Folsom.

S. V. BLAKESLEE,
Principal.

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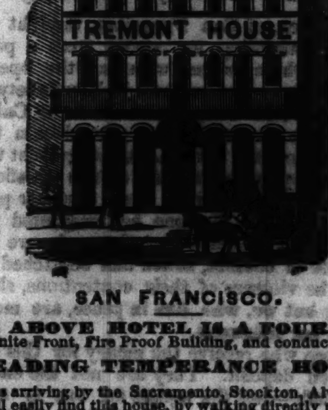

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Board and Lodging, according to Rooms...from 8 to	10 00
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I. HILLMAN, ...Proprietor.
jy18 [6m

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Having reduced my prices more than TWENTY-FIVE PER CENT., no one need hereafter go to second-rate establishments on account of price.

It has been acknowledged by all that during the past five years, I have far excelled all other Artists in California in the perfection of my pictures, and there are thousands who claim that they are unsurpassed in the world.

Being the owner of JAMES A. CUTTING'S PATENT RIGHT for atmospherically sealing Ambrotypes, I shall continue to give my patrons the

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Park's Bar,	Greenville,	Galena Hill,
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Long's Bar,	Camptonville,	Indian Valley,
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Our Treasure Express will always be accompanied by faithful Messengers.

☞ NOTES, DRAFTS, BILL, &c., collected or negotiated, and all orders attended to promptly.

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SAMUEL PILLSBURY,
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BUTTER, CHEESE, EGGS,
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Apples, Cranberries,
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BINDING of every description neatly executed; BLANK BOOKS ruled and bound to any desired pattern; Blanks, Way-Bills, Brief Paper, Music Paper, &c., ruled to order at the shortest notice.

N. B.—I have lately received an EMBOSSING MACHINE—the only one in the State—and am supplied with all other machinery appertaining to a regular Bindery—making it the most complete Bindery in the State.

May 5-3m

LEWIS COFFEY & RISDON'S
STEAM BOILER WORKS
The only Exclusively Boiler Making Establishment on the Pacific Coast.
Owned and Conducted by Practical Boiler Makers.

ALL ORDERS FOR NEW WORK OR THE REPAIRing of Old Work, executed as ordered and warranted as to quality; and are prepared to furnish ENGINES AND BOILERS of all size, of California manufacture and warranted.

☞ Old Stand—Corner of Bush and Market sts., San Francisco.

LEWIS COFFEY. Ja. 26 J. N. RISDON

ON THE TWENTIETH OF DECEMBER the Rev. R. and Mrs. S. F. McCulloch will open a Private Boarding School, at their residence two miles from Chinese Camp, Tuolumne county, where a few Scholars will be taken into their family and provided with a School and a Home. For further particulars address the undersigned at Chinese Camp. Expense per term of five months, (including tuition, board, fuel and lights,) One Hundred Dollars.

dec3 ROB'T McCULLOCH.

Original Defective

Dr. Baird and Lord Shaftesbury Prayer Meeting.

The Rev. Dr. [illegible] state of things in Europe, we expected the following Resolution, which [illegible]

Love of Flowers.—is all [illegible] women love flowers, is all [illegible]